



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW-YORK, SATURDAY, SEPTEMBER 30, 1854.

NUMBER 21.

## Christian Spiritualist,

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,  
At No. 555 Broadway, New-York.

The CHRISTIAN SPIRITUALIST is published every Saturday morning.  
Terms—Two Dollars per year, payable within three months.  
Ten copies for Eighteen Dollars; or one person sending its ten subscribers will be entitled to a copy for one year.

SINGLE COPIES—Five Cents.  
All business letters and communications should be addressed to the Society for the Diffusion of Spiritual Knowledge, or, Editor CHRISTIAN SPIRITUALIST, No. 555 Broadway, New-York.

### THE PULPIT, VS. STAGE.

BY E. D. HATCH, M. D.

As far as I know, this is a new theme, and it may by many be regarded as a sacrilegious one. But I think the intelligence of the nineteenth century will justify the idea that no subject is too sacred for investigation, and that all institutions must, as the world advances in knowledge of fundamental principles, stand upon their own merits, the good they do mankind, or fall by their own rottenness or weakness. It is fortunate for us that blind and impulsive instinct is giving place to philosophical reason, and whatever makes a demand upon our confidence must be founded in the nature of the human constitution and yield to either profit or pleasure. The sanction of antiquity and educational prejudice are to a limited extent giving way to the demands of the well cultivated intellect.

It is undeniably true, that the present growing popularity of the Stage arises from the fact, that a vast multitude of minds have been far better instructed by the Stage than by the pulpit. Instead of a just appreciation of it, and in proportion to the improved cultivation of those minds will be the appreciation of the higher class of both comedies and tragedies, and the law of interest will force the Stage to keep up in its elevation and purity, with the demands of its patrons; and whatever there may be introduced which is of an evil tendency will be abandoned when society no longer demands their use.

I have yet to be made acquainted with any plays which have been introduced upon the Stage, the demoralizing tendency of which is greater than the tenor of a large number of orthodox sermons, blackening as they do the character of God, and misrepresenting the true relation of man with his brother. If the charge be made against the Stage, that it appeals to the passions, it can be hurled back with double force against the Pulpit, for a so-called revival of religion is brought about by a long continued and earnest appeal, not to the intellect, but to the fears and passions of the audience. The objection against theatrical performances, even of the lowest order, sinks into utter insignificance when compared with a large amount of Pulpit teaching wherein the character of God is represented in the darkest and most diabolical light, and man as being so far depraved as to render it almost, or quite, a hopeless task to attempt his reformation.

My issue is not with Christianity in its highest sense, or the principles which Christ inculcated, but the strict, dogmatic, and lifeless formalities which we every where behold in the Church, and which contain so little of the element of the teachings of Him who commanded us to "love one another." But few minds are yet sufficiently developed to drink in the full meaning of his doctrines, or to any great extent allow them any influence in the practical intercourse of life. In the sense in which I wish to be understood, Christianity is more of a prophesy of the future than a realization of the past. Therefore, let it be clearly understood that my protest is not against Christianity, but against the Pulpit in its antagonism to the doctrine of the brotherhood of the race, the paterfamilias of God and his mutual influence, or total want of Spiritual development.

What are the real facts in relation to the Stage? To me they appear to be this, not only reaching the sense of hearing but also that of seeing, and in the higher order of drama present a theoretical and practical lesson which the highest Pulpit eloquence would fail to do—a lesson which is often as enduring as life itself and bringing before the spectator in such close proximity, evil and the certainty, and severity of its punishment as to produce a terror to evil doers, and stimulate the upright to patiently endure their sufferings, as they are assured that good will come uppermost, and right will finally triumph. This presents a large, yet, an almost unlimited field of social and moral teaching.

Clergymen of the highest order of talent who have accompanied me to Wallack's Theatre in this city, have informed me that they have had their moral and religious faculties appealed to so forcibly and practically as to leave upon their minds a lasting impression,—that so far from having any tendency to degrade, they have beheld a moral lesson which was well calculated to elevate the affections and purify the heart. It will not be claimed that clergymen other than the most liberal and advanced are prepared to make this concession.

But that there is everywhere a growing skepticism and a disregard of Pulpit teaching is the testimony of all christendom. But the Stage is fast growing into popularity, multiplying in numbers, and greatly widening in its influence. A few centuries ago, the former held the latter greatly under its influence, but as man grows into the realization of the necessity of the exercise of all his faculties harmoniously, a reverse action takes place, and it appears to me that the prophetic eye can see the time when the Stage will become the practical pulpit of our land—the pulpit where virtue and vice, good and evil, right and wrong will be enacted in drama in such glowing contrast as to enforce obedience to

the higher principles of our nature. No one will question but what it is capable of inculcating lessons of the highest morality, and bringing them to bear upon the minds in the most forcible manner. Here then is its true and legitimate field of action, one which it will honorably fill as soon as society becomes sufficiently advanced to duly appreciate its labors; and in this, it can accomplish infinitely more than has hitherto been done by the Pulpit.

The Stage has been and still is looked upon by many, whose piety we respect, as being of questionable character, or of a direct evil tendency. In the multiplicity of theatres in New-York, there are those adapted to all phases of society, some of which were established for the undeveloped, we may wish removed from our midst, but even they, in the great economy of life, probably are filling their destined office, and will not suffer in comparison with some of the lower order of religious societies. I do not say it reproachfully, but give it as a statistical fact, that a greater percentage of criminals have issued from the desk of some of the popular denominations than from any other one class of society. This is a very significant fact to be disposed of by those who lay high claims to the moralizing influence of the Pulpit over the Stage.

It cannot be said that either the Pulpit or the Stage have been the leaders of society, but society has been brought to its present advanced state by a class which have ever been called by their contemporaries as "infidels," "heretics," "skeptics," &c. This class have ever been the pioneers in all progressive movements, and no one who has observed upon the subject, will deny the fact that the church has filled the rear ranks, holding back the car of progress and blocking its wheels forward so that it has ever had to climb over the church before it could run smoothly. It is not pretended that the Church has not frightened many undeveloped minds into an external obedience, or a restraint from evil doing through its preaching of an imaginary hell, but it is seriously questioned if it has ever made any one *Spiritually* or *Indelibly* better.

It may have brought about a change in life, in now and then an individual, like any other external circumstance—developed a new train of causes which produce their legitimate effect. The Stage too, has frequently taught a moral lesson in such a forcible manner as to induce individuals to change their course or abandon their evil schemes. In the "Autobiography of Mrs. Mowatt," we find a practical illustration of this fact. The play is titled the "Stranger." Mrs. Mowatt says, "While I was delivering the speech in which Mrs. Haller confesses her crime, the audience were startled by a sudden shriek. The very sound proclaimed that it had been written involuntarily from some conscious striking heart. A confusion in the dress circle ensued; then followed hysterical sobs and screams, and a lady was carried by her friends from the theatre."

The next morning, a gentleman called upon me, and related the history of the lady whose agitation had disturbed the equanimity of the audience. She was taken home in a state of excitement bordering on frenzy, and confessed that she had been on the eve of bringing upon herself the life long miseries endured by Mrs. Haller. I do not feel at liberty to dwell upon the story, but the sequel proved that the representation of the state was instrumental in saving at least one frail being from becoming

"Like stars that fall to rise no more."

Here is a conversion which is as sudden and miraculous as any one has ever been able to find within the sanctuary of the church. Here is a demonstration that Shakespeare wrote no fiction when he said—

"Gullies creatures, setting at a play,  
Have by the very cunning of the scene,  
Been struck so to the soul, that presently  
They have profained their mad practices."

"It is impossible," says a writer in the Edinburgh Review, "for a person unacquainted with dramatic representations to understand the effect produced on a mixed mass of people, when a striking sentiment is uttered by a popular actor. The conviction is instantaneous, hundreds of stony voices are awakened, the Spirit of every individual is in arms, a thousand faces are lighted up, which a moment before seemed calm and powerless, and their impression is not so transient as may be thought. It is a germ which blossoms out into patriotism, or runs up rank into prejudice or passion. It is intellectual property honestly acquired. Men are often amused, and sometimes instructed by books, but a tragedy is a great moral lesson, read to two senses at once, and the eye and the ear both hold in alliance to retain the impression which the actor produced."

Many of the clergy in all ages of the world who have been the most liberally endowed, have either become dramatic authors, or, in other ways given their sanction to the utility and perpetuation of the stage. Dr. Isaac Watts, the distinguished divine, says, "What a noble use have Racine and Corneille made of christian subjects in some of their best tragedies." St. Paul is called the most learned of the apostles, and like clergymen of the present day, who quote from Shakespeare, he quoted from the then Greek dramatic poets—from Arastus of Cilicia; from Epicurides, of Crete; and from Menander, the Athenian; thus giving his own countenance to the theatre by his familiar use of dramatic poetry.

Martin Luther says, "And, indeed, Christians ought not altogether to fly and abstain from comedies, because now and then gross tricks and dallying passages are acted therein; for then it would follow, that, by reason thereof, we should also abstain from reading the Bible. Therefore it is of no value that some allege, such and the like things, and that these causes would forbid Christians to read or act comedies."

The Rev. Dr. Knox, says, "There seems to me to be no method more effectual of softening the ferocity and improving the minds of the lower classes of a great capital than the frequent exhibition of tragical pieces, in which the distress is carried to the highest extreme, and the moral is at once self-evident, affecting and instructive."

Philip Melancthon, Sir Walter Scott, Dr. Blair, Sir Philip Sidney Calcraft, Sir William Barkley, Archbishop Gregory Nazianzen, Milton, Thomas Moore, Rev. H. Milman, Rev. Dr. Croly, Dr. Johnson, pious Addison, and a host of others who are regarded as the world's lights, have either written for, or in other ways commended the stage, and been its warmest advocates. And shall we heed those minds of small caliber, whose almost only development is ignorance, prejudice and superstition?—men whose religious fanaticism is only equalled by their presumption in dictating to others what they should do?—men so unphilosophical as to suppose that all good is shut up within the narrow limits of their creed? They have yet to learn that the stage is a hundred fold better calculated

"To make mankind, in capacious virtue bold,  
Live our each scenes, and be what they behold."

That,

"For this the Tragic Muse first trod the stage,  
Commanding tears to stream through every age."

The stage is a dignitary of public sentiment, and such comedies, dramas and tragedies will be introduced as will give it the best support, and whatever reform it needs, must be brought about by the public, and not its managers, for the law of interest will force them to keep pace with the advancement of public sentiment. No manager will produce plays that do not "draw," for

"The drama's laws the drama's patrons make."

Wallack's and Niblo's the two most fashionable and best conducted establishments of the city, permit no plays upon their stages which the most pious father would have any objections of being witnessed by a son or daughter. If we are not mistaken they are taking the lead in the elevation and purity of the stage. In these there is no part set aside for the reception of that class "whose feet take hold on hell" and all parts of the house is marked by that quietude which we should behold in the best cultivated society. The visitors of these establishments find them to meet their highest expectations, in the arrangement and beauty of the edifice, easiness of their seats, purity of morals and the selection of plays.

We have before given, in an article headed "Healthy Influences of Amusements," our views of the physiological benefits of the stage, taking the position that amusements are engrafted upon the constitution of man, and that he can no more disregard them without bringing decay upon the health-giving faculties than he can take poison into his system without producing its legitimate results.

Our places of public amusements, like novel reading, have been looked upon as containing the elements of licentiousness, by making too strong appeal to the passions. This to a great extent is unquestionably true, but such are to be looked upon as the excess, and have no more to do with the position which we have taken, than has true religion with the pious fanatic, who ruins his health or loses his reason by his wild enthusiasm. Towards such we would cast a jealous eye, and it behooves us to properly discriminate in this, as in all other matters, between the good and the bad.

For the same reason that every faculty ought to be exercised directly upon its own objects, exclusive pulpit-teaching as a means of conveying instruction is manifestly unnatural, as well as inefficient. If allowed to handle and examine a new object, we pursue the investigation with pleasure, and in five minutes will acquire more correct knowledge than by a whole hour's hearing or reading about its qualities without seeing it. In the one instance, our perceptive powers are stimulated by the direct presence of the qualities of which they are destined to take cognizance; while, in the other, they are roused only through the imperfect medium of artificial language, and we have to create the object in our mind before we can take notice of its qualities. When we recollect the different ideas which the same language suggests to different minds, we may form some conception of the impossibility of our making a very rapid progress in this way, and the weariness and ennui which the thankless effort must always induce; and yet, there are thousands of well-meaning individuals who would piously object to teaching the people a moral lesson by a dramatic representation.

In the inculcation of morals, the theatre should become the school-house of the young, as well as of those who are no longer young, for the lesson is brought *practically* before the pupil, showing the connection and punishment of vice and reward of virtue, in such vivid contrast as to produce a life-lasting impression. It is well remarked by M. Duppa, in his excellent little work on the education of the peasantry of England, that "it is the habit of accurately observing the actual nature of objects, as perceivable by the senses, and distinctly marking their difference, which, in after life, renders a man intelligent and judicious. There are few whose natural faculties are so dull as to be unable to perceive a distinction when pointed out to them, or when their notice is directed towards it,—for instance, that one thing is long, another short; that one is round, another flat; one green, another black. But how few are there who, when minutely questioned, can give a clear circumstantial description of any object they have been conversant with, or in what particular that object differs from another. And why is this? Because they have not the habit of accurate observation of things; and they have not that habit, because, in modern education, a child's observations, at the moment when all is new and observation is most active, is willfully drawn

away from things to the sign of things, and the boy who might easily have been made to distinguish the nature and properties of the different objects around him, has only learned to distinguish one letter from another."

What, therefore is wanted is a system of education in harmony with the constitution of the human mind, and a mode of life and occupation which shall give not only full play to the intellectual powers, but also, *healthy excitement and activity, and a right direction to the moral, religious and affectional feelings.* No merely theatrical or speculative idea can do this. Pulpit eloquence fails, and church discipline is as an idle dream. The well conducted Stage, enacting the drama of real life, rewarding virtue and punishing sin, bringing into active exercise the intellect, moral, religious and affectional feeling, can fully impress man with a just appreciation of right over wrong, and bring into active exercise and harmonious play, all his faculties.

712, Broadway, N. Y.

### ANECDOTES OF FASHION.

A volume on this subject might be made very curious and entertaining, for our ancestors were not less vacillating, and perhaps more capriciously grotesque, though with infinitely less taste, than the present generation. Were a philosopher and an artist, as well as an antiquary, to compose such a work, much diversified entertainment, and some curious investigation of the progress of the arts and taste, would doubtless be the result.

The origin of many fashions was in the endeavor to conceal some deformity of the inventor; hence the cushions, ruffs, hoops, and other monstrous devices.

Patches were invented in England, in the reign of Edward VI, by a foreign lady, who thus ingeniously covered a wen on her neck.

When the *Spectator* was written, full-bottomed wigs were invented by a French barber, one Duvalier, whose name they perpetuated, for the purpose of concealing an elevation in the shoulder of the Dauphin. Charles VII, of France, introduced long coats, to hide his ill-made legs.

Shoes with very long points, full two feet in length, were invented by Henry Plantagenet, Duke of Anjou, to conceal a large excrescence on one of his feet.

Others on the contrary, adopted fashions to set off their peculiar beauties—as Isabella of Bavaria, remarkable for her gallantry and the fairness of her complexion, introduced the fashion of leaving the shoulders and part of the neck uncovered.

Fashions sometimes originate in some temporary event, as after the battle of Steenkirck, where the allies wore large cravats, by which the French frequently seized them (a circumstance perpetuated on the medals of Louis XIV.) cravats were called Steenkircks; and after the battle of Ramilies, wigs received that denomination.

In the year 1735 the men had no hats, but a little *chapeau de bras*; in 1745, they wore a very small hat; in 1755, they wore an enormous one, as may be seen in Jeffrey's "Curious Collection of Habits in all Nations." Old Puttenham in his very rare work, "The Art of Poesie," page 239, on the present topic, gives some curious information: "Henry VIII caused his own head, and all his courtiers' to be polled, and his beard to be cut short; before that time it was thought more decent both for old men and young, to be all shaven, and 'wearing long hairs either rounded or square.' Now again at this time (Elizabeth's reign) the young gentlemen of the court have taken up their long hair trailing on their shoulders, and think this more decent; for what respect I would be glad to know."

It is observed by the lively Vignieu de Marville, that there are flagrant follies in fashion which must be endured while they reign, and which never appear ridiculous till they are out of fashion. In the reign of Henry III, of France, they could not exist without an abundant use of comfits. All the world, the grave and the gay, carried in their pockets a *comfit-box*, as we do snuff-boxes. They used them even on the most solemn occasions. When the Duke of Guise was shot at Blois, he was found with the comfit-box in his hand.

Fashions, indeed, have been carried to so extravagant a length as to have become a public offence, and to have required the interference of government. Short and tight breeches were so much the rage in France, that Charles V was compelled to banish this disgusting mode by edicts, which may be found in Mizeray. It is curious that the very same fashion was the complaint in the remotest period of Chaucer.

In the reign of Elizabeth of England the reverse of all this took place; then the mode of enormous breeches was pushed to a most laughable excess. The backs of the day stuffed out their breeches with rags, feathers, and other light matters, till they brought them out to a most enormous size.—They resembled wool-packs, and in a public spectacle they were obliged to raise scaffolds for the seats of these ponderous beaux. To accord with this fantastical taste, the ladies invented large hoop farthingales. The two lovers could have surely never have taken one another by the hand aside. In the preceding reign of Mary, the fashion ran on square toes; inasmuch that a proclamation was issued that no person should wear shoes above six inches square at the toes! Then succeeded picket-pointed shoes.

The nation was again, in the reign of Elizabeth, put under the royal authority. "In that time (says honest John Stowe) he was held the greatest gallant that had the deepest ruff and longest raper; the offence to the eye of the one, and hurt unto the life of the subject that came by the other, this caused Her Majesty to make proclamation against them both, and place selected, grave citi-

zens at every gate, to cut the ruffles, and break the raper points of all passengers that exceeded a yard in length of their rapiers; and a mayle of a yard in depth of their ruffles."

A shameful extravagance in dress has been a most venerable folly. In the reign of Richard II, the dress was sumptuous beyond belief. Sir John Arundel had a change of no less than fifty-two new suits of cloth of gold tissue. Brantome records of Elizabeth, Queen of Philip II of Spain, that she never wore a gown twice.

A buck of the reign of Henry IV has been made out by the laborious Henry. I shall only observe, that they were then long-pointed shoes, fastened to their knees with chains. Luxury improving on this ridiculous mode, these chains the English beaux of the fourteenth century had made of gold and silver; but the grotesque fashion did not finish here; for the tops of their shoes were carved in the manner of a church-window. The ladies of that period were not less fantastical.

The wild variety of dresses worn in the reign of Henry VIII is alluded to in a print of a naked Englishman holding a piece of cloth hanging on his right arm and a pair of shoes in his left hand. It was invented by Andrew Borde, a facetious wit of those days. The print bears the following inscription:

I am an Englishman, and naked I stand here,  
Musing in my mind what raiment I shall wear.  
For now I will wear this, and now I will wear that,  
And now I will wear what I cannot tell what.

At a lower period, about the reign of Elizabeth, we were presented with a curious picture of a man of fashion. I make the extract from Puttenham's very scarce work on "The Art of Poesie," p. 230; "May it not seeme enough for a courtier to know how to wear a feather and set his cappe aflant; his chain *en echappe*; straight buskin, a *la Ingles*; a loose, a *la Turqueuse*; the cap *a la Spaulda*; the breech *a la Francoise*; by the twentie manner of new fashioned garments, to disguise his body and his face with as many countenances, whereof it seems there are many that make a very arte and studie, who can show himselfe most fine, I will not say foolish or ridiculous." So that a beaun of those times wore in the same dress a mixture of all the fashions in the world.

ELIZA COOK.

[From the New York Leader.]

### THE DEVIL.

Start not, most timid reader, at the name of this, thine old acquaintance; for why shouldst thou be frightened at the name of so familiar and popular a character? Thou has known him from thy youth up—a good looking and courteous personage, who could tell thee, an' thou would, many a forgotten reminiscence of thee and thine, and who is, withal, one of the blandest and most affable creatures in the world.

He moves in the best society, is rigidly scrupulous of his outward appearance, and prides himself no little on his knowledge of the human heart.—Polite to a fault, with a voice of the sweetest tone, and an eye of the brightest glance; bewitching by his smile, and entrancing by his eloquence; with a mind laden with knowledge and overflowing with light, he has ever been one of the most popular and influential characters of the day. Full often has he taken thee by the hand, and led thee into green pastures, and by the side of still waters, whilst thou, poor deluded soul, imagined thyself in the society in one of "Heaven's elect."

And yet thou tremblest at the mention of his name—and the very idea of contact with him blanches thy warm cheek, and fills thee with terror. Mistaken soul! On the pages of the primer, and on the tablet of thy mind, this gentlemanly and accomplished Devil is printed, perhaps, as a poor fleshless body, gaunt and grim, having eyes of fire and feet that are cloven; with horns growing from his head, and barbed arrows from his mouth; with a long tail of many folds behind, and a long arm with many claws before; in short,

"A monster of such frightful mien,  
As to be hated needs but to be seen."

I tell thee, reader, such a picture is a gross slander on the personal appearance of the Dark Prince. He is "black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, or the curtains of Solomon."

Herein, thou shouldst know, is the secret of his power—the charm of his life. Deformity has no attractions. Men are not drawn into any snare by repulsive and sickening leaders. They will not—unless barbarians indeed—worship at the shrine of any monster. No. He who would lead them captive must array himself in purple and fine linen. So at least thinks the personage in question, and he acts accordingly.

1. He comes in the gilded habiliments of pleasure. With smiling face and lightsome step he trips along, followed by a gay and thoughtless host, who sing and dance along the road to ruin, unconscious of their danger, and careful only of immediate and palpable enjoyment.

Lured on, step by step, from innocent recreation to unlawful indulgence; from unlawful indulgence to gross licentiousness; from gross licentiousness to loss of self-respect and utter recklessness; with besotted mind, and broken heart, and withered body; their polite and fascinating conductor leaves them at the portals of the grave, where a press of other business obliges him to bid them a polite and affectionate good bye, promising—the only promise the deceitful wretch keeps—to meet them on the other side of the grave!

2. He comes in the flowing *dishabille* of the Idler. With a jaunty air, a mind at peace with all the world, an enviable indifference to all the storms and calms of life, an unwrinkled brow and a spotless hand—he allures many sons and daughters of industry from their toil, and soon teaches them to

look upon work as a burden, and industry as a disgrace. Cunning and crafty, art thou, indeed, oh Devil, with thy oily tongue and bland address, and thou dost truly erect thy busiest workshop in the brain of the idle man.

3. The Devil comes also in the "sober black" of hypocrisy. Gentlemanly, indeed, is he in this favorite character. In cowl and gown, with smooth face and smoother speech, he walks cautiously before the people, and gathers into his dark fold many a wandering sheep. Sympathizing with all sorrow, subduing all passion, regular in attendance upon Church, loudest in exhortation and longest in prayer, he soon wins upon the heart of the credulous, and ingratiates him into his black art. The names of his followers is legion. It needs not, oh reader, that we describe them to thee; for thou knowest them too well already. Neither is it necessary that we should follow up the too fascinating Devil in any other suit from his many colored wardrobe.

In conclusion, see to it, oh ye people, that ye look not on his Majesty as a horned and bledged monster, but rather a blooming and accomplished courtesan. Not in rags, not in deformity, but in purple and fine linen, works he about all thy paths, and lurks he about all thy hearts.

H. CLAPP, JR.

[From the Religious Telescope.]

### HEAVEN'S SYMPATHIES.

I believe that angels and saints in heaven, feel a deep interest in the affairs of this world, so far as they relate to the souls of men. Why should I not believe so?

How frequently angels had conversation with the prophets of the Scriptures, with Abraham, with Lot, with Daniel, and others!

I should have to transcribe a great part of the Old Testament Scriptures, to show all the instances in which angels have had converse with men. The same thing also appears in the New Testament Scriptures. Who announced to the shepherds on the plains of Bethlehem, the birth of Christ, singing glory to God in the highest, on earth, good will to men? It was a multitude of the heavenly host. It was Moses and Elijah, that appeared on the mount of transfiguration, to Peter, James, and John with Christ.

Why should not angels and saints in glory, feel a deep interest in the welfare of men, when God the Father, the Son, and Holy Spirit, have done so much to save the sin ruined world?

It may be said that it is only in the welfare of the good, that angels are interested. Can this be so? "No greater love than this, has any man, than to lay down his life for his friend. But God has manifested his greater love, in that while we were yet sinners, Christ died for us."

Christ came not to call the righteous, but sinners, to repentance.

The angels rejoice more over one sinner that repents, than over ninety and nine just persons who need no repentance. Did not heaven feel a solicitude for that sinner before he repented? If not, I trust he never would have repented, with that repentance over which angels could rejoice. But when that sinner repented, the rejoicing of angels was greater than it could have been, if they had had no previous solicitude. If angels rejoice over those who love God, they cannot but mourn over those who do not. I think that good father who said to his prodigal son, "The time will come, when I can see you suffer, and care nothing about it, but rejoice in it." I think that is false philosophy. Saints and angels sympathize perfectly with Christ, and if he could see the race of men condemned to hell, and care not for it, he would not have suffered what he did to prevent it. He would not have become a man of sorrows; he would not have wept over Jerusalem, saying, O Jerusalem, Jerusalem, &c.

It is thought by many, that sympathy with the sufferings of others, is inconsistent with a state of perfect happiness. If so, then Christ is not perfectly happy, for he sympathizes so perfectly with his people, that whatever is done to them, he considers as done to himself. I envy not the happiness of that man, who has no sympathy for others; he is not constituted for happiness. "Give me to feel for other's woes, and patience for my own." He that touched you, toucheth the apple of God's eye. If death destroys our sympathies, it is something more than a change of position, it is a moral change.

SUPERSTITION IN FRANCE.—In some of the departments of France, where the cholera is raging, the peasants believe that the disease is propagated by travelers, and several have been arrested for firing at the passing trains. It was ascertained that their guns were loaded with powder only, and their purpose was to frighten the travelers, so as to diminish at least the number. In several of the provinces, the rural population were persuaded that the steam of the locomotive vitiated the air, and specially occasions the potato rot. A female aeronaut, who made a balloon ascent from Paris, and came down in a neighboring department, was maltreated by the country people, who mistook her for a witch. All this in the year of our Lord 1854!

VOLTARE'S RIDDLE.—What is the longest, yet the shortest thing in the world; the swiftest, and most slow; the most divisible, and the most extended; the least value, and the most regretted; without which nothing can be done; which devours everything however small, and yet gives life and Spirit to every object, however great? Answer—Time.

LAUGHING IN CHURCH.—Henry Ward Beecher says: "I like to see my Sabbath congregation laugh, when there is occasion for it, and verily believe there is no more harm in laughing in church than in one's private parlor."



## THE PAST AND PRESENT.

Among the many phases of folly common to the life-time of most men, we cannot call to mind at this date one more general than the tendency of men to forget their teachers and school-masters; the more if there should chance to be anything painful in the association. In keeping with this fact, it has got to be "now-a-days," a common cant with some of the reformers, to speak and write of the past, as if all light and knowledge came to us with the dawn of yesterday, and language seems incompetent to express their profound horror of going into the past for anything like authority, knowledge, science, or religion. We, however, do not belong to this class of thinkers, nor do we aspire to the honors belonging to the schools of their philosophy, for we cherish for the past the same affection and veneration that we do for our mother. In a large and comprehensive sense, the philosopher of the nineteenth century is the child of the past, and there is the same inconsistency and lack of gratitude in him, when he wishes to divorce himself from "long, long ago," that is manifested by the disrespectful son, in return for the affections and devotions of maternity.

We are no blind follower, however, of the past, nor do we think it the true way to manifest a respectful gratitude, since all mothers love to see their counsel and advice improved on, rather than followed by a blind obedience. There may be exceptions, but the pride of maternity and the ambition of offspring form the union of that holy emulation which lifts the Spirit of man "upward and onward."

The "step-mother," the "foster-mother" and the "mother-in-law," are relations of social life, but have their correspondentials in time, both as to affection and recompense. Thousands of men and women in this age have found the past to be little else than a "step-mother," hard and inflexible where she has authority and the power to use it.

How natural that they should speak of it in strong language, "they having tried it and found it tough."

The following extract is to the point, and will be a good statement of fact, as made by the objector against the "light of other days."

"Shall we never get rid of the past? It lies upon the present like a giant's dead body! In fact the case is just as if a young giant was compelled to waste all his strength in carrying about the corpse of the old giant, his grandfather, who died a long while ago, and it only needs to be decently buried."

Just think a moment and it will startle you to see what slaves we are to by-gone times, to Death, if we give the matter the right word.

A dead man, if he happens to make a will, disposes of wealth no longer his own; or if he dies intestate, it is distributed in accordance with the notions of men, much longer dead than he.

A dead man sits on all our judgment seats, and living judges do but search out and repeat his decisions!

We read in dead men's books! We laugh at dead men's jokes! And cry at dead men's pathos!

We are sick of dead men's diseases, physical and moral, and die of the same remedies with which dead doctors killed their patients.

We worship the living Dead according to dead men's forms and creeds.

Whatever we seek to do, of our own free motion, a dead man's icy hand obstructs us. Turn our eyes to what point we may, a dead man's white, unmitigable face encounters them and freezes our very heart.

And we must be dead ourselves before we can begin to have our proper influence in our own world, which will be no longer our world, but the world of another generation, with which we shall have no shadow of right to interfere."

This protest is not only positive, but somewhat bitter in its spirit, and, however well it may represent the feelings of the impatient many, it is neither philosophy, nor good sense.

There can be no doubt but the shadows of the past lie damp and heavy upon us, and often chill the enthusiasm of the hopeful present, but is it wisdom to make an indiscriminate warfare with the men and culture of long ago, simply because we do not find all things to our liking?

The spirit of heroism, as well as the intuitions of justice, speak to the earnest man of compensation, for as he has received from the storehouse of the past the materials for mental culture, the conveniences of civilization and the aids to progress, so should he use them, that his life may pay not only in gratitude the debt he owes, but in work, that the future may be the richer for his living.

A proper respect for the common elements of manhood makes the mind shrink from dependence, since it is an acknowledged truth that respect comes not because "we're dropped on fortune's hill, as the merit is in mounting."

The voice of noble emulation has seldom expressed itself in more belittling language than in the following: "No, no! I would not, were I fifty times a prince, be a pensioner on the dead! I honor birth and ancestry when they are regarded as the incentives to exertion, not the title-deeds to sloth! I honor the laurels that overshadow the graves of our fathers. It is our fathers I emulate, when I desire that beneath the evergreen I myself have planted, my own ashes may repose!"

How much more noble, this enthusiastic emulation that wishes to pay back blessing for blessing, by molding the destiny of the future, than the carping of criticism that knows no higher wisdom than censure, and manifests no greater good than fault-finding. No doubt in the economy and wisdom of God's general providence, the critic is as useful as the man of constructive mind, but all epidemics, whether of a mental or of a physical character, must be from the nature of things bad.

Philosophy sanctions the emulations of manhood, and gives the culture of the stoic to the man of daring enterprise, that he may lack nothing in fitness for the work before him. But beyond all, the voice of religion has a special authority to every man and woman who looks to an immortal life beyond the grave. The fundamentals of all religion rest on the nature and attributes of the Great Almighty mind, whose wisdom and goodness ever speak to the receptive Spirit from the economies of Nature. Why this impatience, then, at the past, since it is not only the best development possible to a world which God in his wisdom has made subject to the imperfections of an infancy, but good beyond the deserts of the complainer, for in nine out of ten times, he who complains the most has done the least for the world or himself.

Much, however, of this fault-finding Spirit comes from the shallowness of our present so-called religious culture, for protestantism is the child of protest and logic, not of faith and sentiment, and for a

time must have its way. The wisdom of this protest against the past, its creeds, philosophies and authorities, comes very naturally with the awakening sense of manhood, and so far it has the elements of eternal life in it and must be heard, until a general reform comes to man and society.

But cannot all this be done without so much offence being done to the Spirit and religion of the good and true of all times? Is it necessary in proving the sense and science of the nineteenth century, to prove also the no sense of all other ages? If so, it is a foolish issue, since it ever has been the mission of the true reformer not to destroy "the law and the prophets," but to fulfil. The advent of Jesus found the world religiously and socially in a very much worse condition than we can conceive of, with philosophies controlling the people, as old as the traditions of the Rabbins, and yet his mission was not for destruction, but expansion and construction, for he saw that the laws of Moses and the traditions of the Elders were objectionable more from their "limitations" than any innate badness, so that in his summary of the authorities of that age, he could truly say, "Thou shalt love the Lord thy God with all thy soul, mind, might and strength, and thy neighbor as thyself, for such is the law and the prophets." In all of his reform, there is a profound respect ever manifested for the Spirit of the law, however much he felt the necessity for amendment. It may be in this practical age, the name and philosophy of Jesus will have but little influence with the more radical and impatient of the reformatory family, but if there is constructive sense in their philosophy, they will keep him in mind as the model reformer. The voice of Jesus comes to the thinker and worker of the Age, saying, "Henceforth, I call you not servants; for the servant knoweth not what his lord doeth; but I called you friends, for all things that I have heard of my Father, I have made known unto you." Surely, the mind in love with the Spirit of good, can find in this fraternal appeal something to awaken the kinder memories of long ago, and warm the affections for the past, since it has given us a religion of love and the material for the richest mental culture.

It is God's first benediction on life, and that to the religious mind will soften the severity of censure, subdue impatience, awaken charity, and make us feel the need of a more practical and every day faith in God and the unity of his government. To the Spiritualist, above all, does the admonition come home—*THOU ART GOD!* To him the world is a unit, and the past, the first among many brethren of ages that was, and is to be, blessed with the benediction of some high and holy mission, the full import of which will be known only when we are freed from the needs and necessities of this fragmentary life.

The present has its needs both of patience and reform, and to the true man, though sin, ignorance and crime proclaim the necessity of a new state of things, still the order of Nature has long since brought conviction to the thinker, that in all our improvements we need to be "wise as serpents and harmless as doves."

In a personal sense, the past is ever treading on the heels of the present, and admonishes us to remember that "now is the accepted time of the Lord,"—for we have no surety that the "morrow" will find us in the earth-sphere, where education and culture should ever be going on, if we hope to find harmony in Heaven.

"Let us then be up and doing,  
With a heart for any foe—  
Still achieving, still pursuing,  
Learn to labor and to wait."

• Let us then be up and doing,  
With a heart for any foe—  
Still achieving, still pursuing,  
Learn to labor and to wait."  
• Bulwer's Lady of Lyons.

## TO REV. MR. FENNELL, GLENS FALLS.

DEAR SIR: In answer to your inquiry, where does Spiritualism "put the Prophets and Apostles?" I offer the following reflections:

The *facts* which form the fundamentals of modern Spiritualism have nothing to do with the prophets or apostles, since they come to public notice and challenge investigation by the same authority, that any fact in physics arrests attention.

It may seem to you very irreligious, that facts come to notice and make their impression on the public mind with the same indifference to existing opinions, theologies and notions, that the rains of April manifest to the statements of the Almanac, but such is the case, nevertheless, and I know of no way to stop Nature's method, were it even desirable.

As a people, the American family love facts, because a *fact* carries with it its own authority, and is, therefore, a very democratic kind of thing. It does not stop to ask, if you or I will please to have it thus or thus, but goes on in its even way, telling its own story. Now the *secret*, if there is any, consists in the statement of fact, which modern Spiritualism brings into the controversy, and the explanation of its wonderful spread in this practical age must be found in some such statement as this.

Therefore, Spiritualists are no more bound to account for the harmony between the letter of the prophets and apostles, and the teachings of these facts, than Prof. Hitchcock is bound to harmonize the modern revelations of Geology with Genesis. True, many of the Spiritual family believing that God never contradicts himself, either in Nature, History, or Revelation, and are studying the nature and teachings of these modern facts, that they may be able to say to all, "Behold the harmony of God's ways!" Behold how uniform are the manifestations of his general government, and how just the distribution of his gifts to the ages. The prophets and apostles may aid us in this work of harmonic investigation, but they must not be made to speak the language of contradiction and antagonism to fact, because men dislike that that gives the lie to their senses, and won't believe it. I do not accept the philosophy of the senses myself as the true exponent of the "science of life," but in the minds of most men, there is an intuition that teaches them to believe that all truth must be an unit.

You, as a thinker, should accept this as a fundamental fact, in mental philosophy, and instead of making side issues with good sense, seek to understand the relations of these facts to the religion you profess. I say religion, for I make religion a very different thing from *theology*, and would suggest to you the propriety of giving some thought in that direction.

If, however, there is any quarrel between the Prophets, Apostles, and modern Spiritualism, it is not because the teachings of the Spirits seek to antagonize either the Bible or Religion; nor has the issue of the Testament's harmony become a subject of debate since the advent of modern Spiritualism. Whether you tell the truth in representing the communications given by the Spirits as "sickly sentimentalism," given by "jaded and hysterical girls," I will not now attempt to say, but in the language of another, I would like to convince you that "all human productions, even those of genius, are very superficial, compared with the unfathomable depth of truth. The simple question is, do these lectures (communications) rouse the mind to

action? Do they give new objects of thought and excite a thirst for knowledge? I answer *rather* "no." That such is the nature and tendency of these communications, is self-evident to any one acquainted with the history and development of the phenomena. So far, then, the facts of Spiritualism harmonize with the design of the Gospel, which, if I understand it, is "glad tidings of great joy, which shall be unto all people."

I am inclined to think, therefore, that your difficulty comes from *your* theology, not from the claims of the Prophets or the Apostles. Of your private opinions I would like to be silent, as I am well convinced that "any one who can convince himself that his faith, his hope, his idea of the meaning of the Scripture, afford the only cure for the sins, sorrows and dangers of the world, is certainly right in spending his resources and himself in defending his *own private views*," although he should be very modest how he colors the motives of others.

As, however, you are a public teacher, it is but common charity to hope that you are not ignorant facts which the theological controversies of the last quarter of a century have brought before the general reader;—facts found in the gospels and letters of the New Testament,—which have culminated in nearly a general conviction that *infallibility* is neither claimed by, nor found in, the Scriptures.

This, you will please to bear in mind, is not the work of modern Spiritualism, although the friends of Spiritualism generally accept the conclusion.

It would be no very difficult task to quote the passages from the writings of the apostles and prophets that force the thinker to this conclusion, but I will give instead, the reflections of one on the same subject, whose language and reasoning will be clear and pertinent.

He says, "to grant that Paul reasons, and to be startled at the idea that he may reason incorrectly, to admit that he speculates, and yet be shocked at the surmise that he may speculate falsely, to praise his skill in illustration, yet shrink in horror when something less apposite is pointed out, is an obvious inconsistency."

The human understanding cannot perform its functions without taking its share of the chances of error, nor can a critic of its productions have any perception of these truths and excellences without conceding the possibility of fallacies and faults. We must give up all admiration of the apostles as men, if we are always to listen to them as oracles of God.

This is a clear and concise statement of the difficulty between modern Spiritualists and the apostles and prophets, when any such issue is made, but I wish you to keep the fact in mind, that the Bible, not the Spirits, must be responsible for the issue.

I should say, however, that a popular and false theology is responsible for most of it, for there is a growing conviction that the Bible is perfect as a history of Spiritual manifestations, although it may not be infallible as authority.

In concluding these remarks, let me again remind you, that you owe it as a duty to yourself, and your respect for the name and memory of Jesus, to know whether the spirit of modern Spiritualism agrees as well as differs with the ancient Gospels.

Your friend for Humanity and Progress,  
J. H. W. TOOMEY.

• Dr. Channing's Lectures.  
• Rev. James Martineau's Controversial Sermons.  
• Ibid.

## SPIRIT COMMUNICATIONS.

[The following communication was spoken by a well known lady medium in this city, and purports to have emanated from an illustrious Quaker gentleman, who has long been in the Spirit world. It was, as its text shows, a *personal communication* and was addressed to one whose life had been a "long hard fight with strong will men," and who had seen many vicissitudes, both of fortune and of belief, but had through them preserved unshaken the honesty and forthrightness which was nourished by his mother's milk and strengthened by her teachings. He belongs to a large class, which our hardy Yankee race is continually renewing, as time thins its numbers; and this communication must be of interest to all those who acknowledge a love for earnest work.]

I am right glad to meet thee friend, as it were face to face, and I will speak to thy soul, and thou shalt see that I had a double purpose in view, in seeking thy companionship. When the soul of man hath some stupendous end in view, he bends his whole will and energies to the attainment of that end; sometimes regardless of every thing else; things which are duties nevertheless, and need his prayerful and loving attention. And some make that path, for themselves, a lonely and barren desert to cross, full of divers shapes and shadows.—They pass over the green and pleasant spots of verdure which life directly beneath their feet, and madly press forward trampling down every supposed obstacle; whereas others make of it a pleasant and soul-satisfying duty. They select their paths by the side of pleasant murmuring brooks,—they walk beneath shady trees,—they greet those whom they love and invite them to join them in their pleasant journey. The moon sends her ray brightly and kindly to lighten the path, and the stars twinkle and gleam as if shining on the quiet scene. The flowers refuse not their sweetest perfume, and the dew sparkles upon them like tears shed by the eyes of purity for the sorrows of mankind. Their path is a peaceful one, for it is lined all along with pleasant little bowers, where the soul may commune with its Maker, where it may be calm and radiant, where it may be strengthened and sustained. The object is not half so eagerly sought after where the path is made so pleasant—it does not seem of so much importance when their present state is so comfortable and easy, and thus many linger in that pleasant path a life-time, and do not attain their object here. But where the soul hath struggled and wrestled, when it hath groined and prayed, and labored, it becomes a necessity—it becomes a want, it must be reached—it must be possessed. The struggling, striving soul who lingers not in the green and shady bowers, but fights, as it were, with the strength of his spirit's life, must grasp the great, the mighty object, and feel that he hath accomplished what he lived for, and what he prayed for. There is a great joy, a mighty feeling of strength and gratitude in the soul when it hath been satisfied in its greatest desire.

Set no limits to thy wishes, no bounds to thy labors. When thou hast conquered the great obstacle of thy life, let thy soul rise up majestically, as if endowed with a new vitality, and soar away to the uttermost parts of heaven in search of new light, for when thou art thus strong and free, thou canst work and not weary—thou canst labor and needst not fear of being successful. But I would say to thee child of earth, work slowly and surely. Work for the Spirit within the Spirit, and make of thine own heart a court of wisdom and light, and call for the great and powerful voice of reason and individuality to make thee manful and strong. Lift up thy heart to thy Father with faith, as pure, and undefiled as an infant, that he would send the pure light and loving counsel to walk straight and rightly. And take thy Spirit guides to task and bid them be to thee as friends and brothers, bid them lead thee their hand; albeit they cannot always do so, be ready to stand alone; be ready, be able to rely upon thy Maker in every hour of trial and adversity.

My friend I would speak to thee in words of prophetic warning, for if thou dost depend upon thy brother out of the form for more, than he is able to give thee, thou wilt yet have to shed bitter tears for lack of heavenly strength. The path before thee is long, is long and crooked, it is tortuous and there are many strange and intricate windings, of which thou hast taken no note. Thou art but just entering upon the long journey which ends in the darkness of the body; but in the light of immortality thou wilt feel ten thousand needs, which thou hast never dreamed of. Thou wilt learn to call thyself a child, a very little child, in thy Spiritual experience, and thou wilt live to thank thy God, ay, upon thy bended knees in the fullness of thy heart, that the grossness and materiality of thy first development hath passed away, and thy soul hath mounted to a higher and purer intercourse with thy Maker. And that the light is ever burning brightly and purely within the temple of thy own heart. That temple will be decked with living flowers and adorned with gems whose brilliancy is borrowed from the celestial courts on high, and they will only leave thy Spirit to be re-set in greater brilliancy in the crown of thy rejoicing above. Thou hast not yet drunk so deeply as thou mayest drink. The wisdom which hath been given thee, is but a foretaste of that which must be developed within thy own soul. Remember dear friend, no Spirit can give to thee that pure and holy gift which will open the inner courts of thy soul, but thy Father in Heaven. There is a glancing, uncertain light playing about thee now, in fitful gleams, it comes from on high—it is of God, but as thou dost become prepared to soar higher it will beam broad and steadily, and unwavering—it will be to thy soul forever a bright and continual light, and the time shall arrive when thou wilt look back with astonishment over the past, and thank God that there is a glorious, ever-opening, beautiful and unending future.

Friend, if thee will read this in the space of three years from now, thou wilt understand the truth of this, every word.

New York, September 3, 1854.

## FACTS FOR THOSE WHO NEED SUCH.

Wishing to have as little "take for granted," as among the readers of our paper as possible, we not only insist on the necessity of each person doing his thinking, but giving such facts and experiences as may help the thinker to a rational conclusion. Facts are mostly presumptive to the investigator, until he by virtue of examination and experience makes such facts part of his knowledge, after which the person is able to speak as "one having authority," since it is acknowledged that "one fact is worth a thousand metaphysical opinions."

Spiritualism claims the wonders of the past in all Ages and Nations, and takes facts from the highways and bye-ways of life, if they tend to explain the "phases of faith" as seen in history and found in actual life. For another class, however, we have to give fact upon fact, that they may have the necessary evidence, for however ridiculous it may seem in any man's ignoring the moral evidence of over three millions of believers, still it is no less true, that *positive* conviction comes only when personal experience has given the necessary evidence. We give the following facts to the inquirer, asking for an explanation for this class of phenomena, if it is not found in Spiritualism. We take fact No. 1, from the Age of Progress, with the remarks of the editor, that the reader may know who is witness in the case.

"The following is an extract of a private letter to the editor, from a young lady, of this city, who has been spending the warm season at Laona, and who is a medium in various ways for Spiritual communications. The incident related may be relied on as true to the letter."

"I went with another young lady, to visit a friend, who had a little daughter, of about ten months old. She was a fine, healthy looking child, running about the house in playful and grunting, gleeful, and smiling and lovely as an opening rose-bud. While sitting at the table, my hand was moved as if required to write. I took a pencil and applied it to a slip of paper, when it drew a little coffin, and the form of a child within it, and then wrote under it the name of the child of which I have spoken above. I concealed the name and showed the coffin and corpse, which the pencil had drawn, to the mother and my friend. They did not seem to regard it as anything worthy of note, and nothing was said or thought about it, till the next day, when the child was taken sick. Then the mother called the incident to mind, and began to fear it was a premonition of her death. Such it proved to be, for her infant Spirit was soon set free, and took its flight to the open arms of Him who said: 'Suffer little children to come unto me, for such is the kingdom of Heaven.'"

Fact No. 2, has editorial authority for its authenticity, and is as follows:

MYSTERIOUS WARNING.—The other morning a young girl some twelve or fourteen years of age, residing in the family of one of the editors of this paper, arose from her bed, and remarked to another girl, who slept in the same room with her, that she thought something must be wrong at home, as she dreamed she saw her little brother, and he looked as if he was dead; and since she was up she still saw his face which ever way she looked—still looking as if dead. She dressed herself and went down stairs to pursue her work; but in less than fifteen minutes afterwards, word was brought her that her brother had died that morning.—*Zanesville Courier.*

The theory of "Spiritual impression" is not only beautiful in its simplicity, but the only consistent harmonizer of the many classes of facts, belonging to the "mysterious phenomena."

We have received No. 1 of the "Age of Progress," and it to be a neat and well got up sheet, with a fair share of variety in selected and original matter, a good and liberal spirit in reasoning, with a well marked reformatory tendency.—We think many of our Spiritual friends will be glad to aid in its circulation, as the editor, friend Albrow, is of the Spiritual family.

We wish him success, and hope his "weekly" may be the Age of Progress to many thousands of his readers before the close of the half year.

The better to give to the reader an idea of style and the importance attached to the manifestations by the editor, we give the following:

THE SPIRITUAL PHENOMENA.—We said we would tell why we intended to open our columns to the free discussion of the Spiritual Phenomena, and we now proceed to fulfill that promise. However much we may say on the subject, before we get to the end of this article, we might redeem the promise in very few words. It would be sufficient for any reasonable mind, to say that we deem the subject to be one of the very highest importance, whether the phenomena be of Spiritual emanation or not.—There are, probably, millions of rational minds, at this moment, in the United States, which are satisfied that what are called Spiritual manifestations and communications are really such, and that the Spirits of those who depart from this sphere of existence, can and do approach their friends in the flesh, make their presence known to them, and hold converse with them in various ways. Now, if this be true, is there any truth more important?—Should it not be known throughout the world?—Does it not, if true, settle the question conclusively, whether all that is life in man lives forever, or whether the mundane dream is the whole of his existence? Every man must answer in the affirmative. And is it not highly important that this ques-

tion should be settled to the satisfaction of all rational minds? Could we look with the vision of Omniscience, into the minds of all that portion of the human family who are favored with what Christians denominate divine revelations, we should find that not one in ten can say conscientiously: "I confidently believe that I shall live eternally, in another state of existence, after this earth-life is ended." And even among those who profess to believe in a future state of existence, there are, in all probability, nine doubters to one believer who doubts not at all. Would it not be a glorious achievement, of those who have lived this life of pains, troubles, doubts and fears, and passed off before us, if they could accomplish the task of removing all those gloomy doubts from the minds of the whole human family? Is there a soul that would not wish to be freed from these doubts? We do not believe there is one. Then, if these phenomena be really Spiritual, it must be of the utmost importance that all persons should know it. Let any man or woman be convinced that the Spirit of a father, a mother, a brother, a sister or a friend is present, and communicating with them, and it will be no more possible for them to doubt their future, than their present existence.

On the other hand, if the reputed phenomena be all "humbbug," cheat, knee-cracking, toe-snapping, and other cunning and wicked devices of young girls and little children, as some of our astute philosophers would fain have us believe, is it not important, above all things else, that the millions of minds which are, and are continually ascending, to the truth of the position that the inhabitants of the mundane and celestial spheres hold direct intercourse with each other, should be freed from such stupefying delusion and restored to sanity? It seems to us that if the heads of thousands upon thousands of the best men and women of the nation have been turned by the machinations of girls from five to sixteen years old, so that they do not know what they hear, see, feel, the cause is not wicked children, but a superstition, by some means or other, before they make idiots or lunatics of the whole human family. Let the wise ones, who fortunately retain possession of their faculties, go into a general and thorough investigation of the subject, and discover how these little witches, just out of their swaddling clothes, manage to deceive the soundest intellects of the age, and bring them to believe that they hear voices and other sounds which they do not hear; that they feel touches, pressures, jerks, shakes of the hand, liftings of limbs and their bodies, and various other physical operations, which they do not feel; and they see movements of ponderous bodies, without human contact, which they do not see. Let them explain how these young girls and little children who had never before appeared to be anything but lovely and innocent, work these miraculous deceptions; and let them account for them on some rational hypothesis, and attempt to prove that future events are truly predicted; and we shall be able to see that friends thousands of miles distant are heard from and particulars of their situation and condition given, at one minute's notice; that human bodies, and pianos weighing five or six hundred pounds, are suspended in the air without contact of any kind; that instruments of music are played with artistic skill, without mortal touch or aid; and that the places where lost papers, money and other property may be found, are made known; all by the cracking of the knees and snapping of the toes. Let them give a more rational explanation of these phenomena than the one insisted on by those who are called, and who call themselves, Spiritualists, and we will gladly publish their better philosophy, that the deluded ones may be restored to the light of reason, and that the gathering cloud of superstition may be swept away from our intellectual hemisphere. From these remarks, the reader will perceive that the discussion of Spiritualism is as necessary, if the position of Spiritualists be false, as it is if it be true. These are our reasons for opening our columns to the discussion of Spiritualism. In another article, we will tell why we take the affirmative of the question: Spiritual or not Spiritual.

THEOLOGY AND THE SPIRITS.

A pleasant little incident in connection with the investigation of Spiritual phenomena was related in our office by a friend. We will try to relate it as accurately as we can from memory because it is both evidential and suggestive.

Our friend had not yet fairly "chipped the shell" into true Spiritual methods of thought when a poem from one of the Spiritual papers then published in this city, fell under his notice, and he animated internally more on one passage than on any other. It read as follows: "The wrong of ages shall be redressed," and there was an asterisk referring to an explanatory footnote which consisted of one word, "Theology."

He still was under bonds to the *forms of things*, and this derogatory hint he thought unworthy of Spiritualism. Being at a circle with the paper in his pocket, he asked permission to read an article he had written about it, but was violently denied. Determined to get some expression of opinion, he began to ask, "are the sentiments contained"—just at this moment a medium sitting opposite to him, began to write, and he could read the answer in large letters from where he sat.—"Read the 12th chapter of Jeremiah, 10th verse."

If any one now wishes light either on the proper solution of our friend's doubt or the fitness of this answer, let him consult the passage referred to, and if that does not suffice, read the whole chapter.

## Movements of Mediums.

PHILADELPHIA, Sept. 7th, 1854.  
MR. EDITOR,—You and many of your readers will doubtless be pleased to know that Dr. Henry C. Gordon has so far regained his health as to have again established himself in Philadelphia, and may be found at 114, North Sixth Street, below Race, where he proposes at present, to devote one hour of each day to public investigation. For several months past, he has undergone much physical as well as mental suffering, but it is to be hoped that it will result in good, in this case, as well as, in others. It has been observed that disease when removed, has left the system in a better condition and the person becomes more easily subject to Spiritual influences. His present convalescent condition admits the resuming of his clairvoyant medical practice, which he will do about the first of the coming month.

Truly and fraternally yours,  
WM. H. KNAPP.

[From the N. Y. Leader.]

Either hundreds of men and women who have hitherto been looked up to, collectively, as persons fitted by nature and education to instruct their fellow-citizens in nearly everything useful—either these persons have become hopelessly insane, or, unaccountably, have become apparently unprofitably mendacious or wicked—or phenomena are witnessed from day to day, in the "circles" of this city, of the most startling and confounding character. We are by no means convinced of the Spiritual origin of the "manifestations," neither are we, on the other hand, so stupid as to accuse all the "mediums" of wilful imposture. We acknowledge the facts, but know nothing of the causes of them.

The most interesting circle we ever witnessed was held at the residence of Mrs. Anna Leah Brown (late Miss Fish), in whose presence, we believe the rappings were first heard. Mrs. Brown is now at No. 64, East Fifth Street, near Union Square, and her evening circles are well attended. With due deference to her Spiritual guests, we cannot help thinking that the handsome and affable hostess herself forms no small part of the attraction of her circles.

A. P. B.

## BOOK NOTICES.

THE POSITIVE PHILOSOPHY OF AUGUSTE COMTE. Freely Translated and Condensed, by HARRIET MARTINEAU. Published by CALVIN BLANCHARD, 52 NASSAU STREET. P. P. 533, 1854.

The reading public will thank Mr. Blanchard for putting this much heard of book, in an American dress, as it has all the neatness and completeness of the London publication, at nearly one-half the cost of the original.

The paper, type and binding, as well as the general execution of the work, will reflect credit to all parties concerned, as it will bear comparison with many of our best publications.

As to the work itself, at present we can say but little, as we have not as yet found time to read the book; but we are free to say, we are glad the work is before the public, as there are many anxious to know more of A. Comte and his philosophy.

It may be in this as in many other cases, that "distance lends enchantment to the view," and on better acquaintance, may not be able to find either the pleasure or profit we have promised ourselves from a study of its pages,—but at present we consider the publication most timely.

We say most timely, because we have had a few among us who have been firing their intellectual "pop-guns" at the public, charged, as it was imagined, with "positive philosophy," for the purpose of putting an end to "speculation." We are glad therefore to meet A. Comte, the apostle of the Positive Philosophy, that we may know first hand how far he is right, how far we are wrong.

We shall give the work a careful reading, and at some other time attempt an exposition of Mr. Comte's method, philosophy and tendency as presented in the work before us. We have no fear of "atheism," "pantheism," or "infidelity," for doubt has done its worst and gone so far in private, that men have become tired of skepticism and are returning to the world of sentiment and religion for consolation.

Beside, it is high time men put by that old "bug-bear" fear, a dread of something they know not what, whenever a liberal or radical work issues from the press. Paul could say, "when I was a child, I understood as a child—I thought as a child, but when I became a man I put away childish things," and it is full time the Christian Church followed his example.

As we understand the privilege of man and the duty of all claiming to respect the name of Jesus, it is, that he may so know and comprehend the design and tendency of Nature, as to be able to live in harmony with the Divine government, since it is acknowledged that, "to enjoy is to obey." Any one, therefore, who helps to explain the method and economies of Nature, is a benefactor to the race, be his views on theology what they may.

In conclusion, we would say to the "timid christian," if you wish to show MATERIALISM how weak and impotent a thing it is, look the facts full in the face, and meet the issue with knowledge, and thus disarm doubt and vindicate your "belief."

MORAL AND INTELLECTUAL SCIENCE, APPLIED TO THE ELABORATION OF SOCIETY, BY GEORGE COMTE, ROBERT FOX, AND OTHERS. NEW YORK: FOWLER & WELLS, Publishers, Philosophical Cabinet, 205 Broadway.

We call the attention of the reader to this publication, not because it is a new issue, but because there is a very comprehensive article in it from the pen of George Comte on "the relation between Religion and Science," which we think should be more generally known, as it is a notion with some, that Phrenology is necessarily irreligious. It is high time the mind was freed from the notion, that all efforts made to free the world of *theological errors* are necessarily attacks on Religion. Thousands of thousands of minds to-day, look on theology as the speculative notions of men, not over-wise nor clear-headed, but at the same time consider Religion an element of our common nature as *ind*



tion and unity of purpose, and we expect to see much of this accomplished before the winter passes from among us.

We hope the friends will put themselves in working harness, during the long and pleasant evenings of the Fall, that there may be a general concert of action throughout the Winter.

Dr. J. R. Orton, and P. B. Randolph, the well-known clairvoyant examiner, will remove their office from No. 109 Prince street, to No. 109 Grand street, on the second of October.

## Poetry.

And Poetry, too, shall lend her aid,  
Persuading as the slings—  
Battering o'er your shaggy earth  
Sweet incense from her wings.

## THE WORTH OF WOMAN.

FROM THE DEEDS OF SCHILLER.

Honored be woman! she beams on the sight,  
Grateful and fair, like a being of light;  
Beaters around her we witness her rays,  
Of bliss on our own covered ways.  
Houses of Paradise, sent from above,  
To be scattered and twined in a garland of love.

Man, on passion's stormy ocean,  
Tossed by angry mountains high,  
Caught the hurricane's commotion,  
Spurs at reason's foible cry.  
Loud the tempest roars around him,  
Loudlier still it roars within him,  
Flashing lights of hope confound him,  
Starts with life's incessant din.

Woman invites him with bliss in her smile,  
To come from his dull and low exile,  
Whispering wondrously—come to my tower—  
Do not search of mine, but of mine tower—  
Honor and wealth are illusory—  
Happiness dwells in the temple of love.

Man, with fury stern and savage,  
Persecutes his brother man,  
Reckless if he lies or not,  
Action, action—still his plan.  
Now creating, now destroying,  
Cruelness without his heart;  
Ever seeking—never enjoying:  
Still to be, but never being.

Woman, contented in slight repose,  
Enjoys in her beauty like a flower as it blows,  
And waits for love with innocent heart,  
Far richer than man with his treasures of art;  
And wiser by far in her choice of love,  
Than he with his science and lights of the mind.

Coldly to himself suffering,  
Man disdains the gentle arts,  
Knoweth not the bliss arising  
From the interludes of love,  
Sluggish through his bosom stealing,  
Flows the genial current on,  
Till he is hardened into stone.

She, like the lark that instinctively sings,  
As the night-lark's soft sighs on the strings,  
Responds to each impulse with steady joy,  
Whether sorrow or pleasure her ecstasy try,  
And tear drops and smiles on her countenance play,  
Like sunshine and showers of a morning in May.

Through the range of man's dominion,  
Terror is the ruling word,  
And the standard of his action,  
Is the temper of the sword.  
Strife, rapine, and plunder, his constant cry,  
From the sword-laboring life,  
Where the lotte mildly rushing,  
Brother upon brother's side.

Woman commands by a gentler control—  
She rules by meekness and love the soul;  
As she glances around in the light of her smile,  
The war of the passions is hushed for a while,  
And discord, content from life's strife gone,  
Reposes entranced on the pillows of peace.

## TRUE FREEDOM AND HOW TO GAIN IT.

BY CHARLES MAYNE.

We want no flag, no flaming race,  
For liberty to fight;  
We want no blade, no ponderous sword,  
To struggle for the right.  
Our spears and swords are printed words,  
The mind our only plan.  
We want such victories before,  
And so we shall gain.

We love no triumphs spring of force—  
They stain for ever the soul;  
We want the truth, the truth alone,  
That is not in blood that Liberty  
Inscribes her civil laws.  
Who writes them in the people's heart  
In language clear and plain;  
True thoughts have moved the world before,  
And so they shall again.

We yield to none in earnest love  
For Freedom and the right;  
We join the cry "Fraternity"  
We keep the march of Time.  
We yet we crave, we yet we seek,  
Our victories to obtain;  
We want without their aid before,  
And so we shall gain.

We want no aid of barricade  
To show a front to our foe;  
We have a steady in truth;  
More durable and true;  
Our words, our words, our words,  
Our words, our words, our words,  
They've won our battles many a time,  
And so we shall gain.

Peace, progress, knowledge, brotherhood—  
The ignorant are our foe;  
The bad deny, but we reply  
To see their triumphs here.  
No widow's groan, no orphan's cry,  
No blood of brethren slain;  
We've won without such aid before,  
And so we shall gain.

## THE LONG AGO.

BY BENJAMIN F. TAYLOR.

Oh! wonderful stream is the river Time,  
As it runs through the realms of tears,  
With a faintest rhythm and a musical rhyme,  
And a broader sweep, and a surge sublime,  
And blends with the ocean of years.

How the winters are drifting like flakes of snow,  
And the summers like birds between,  
And the years in the sheet—so they come and go,  
And the rivers break, and the waves are seen,  
As it glides in the shadow and dawn.

There is a magical life in the river Time,  
Where the sunset of air is playing,  
There's a cloudless sky and a tropical climate,  
And a song as sweet as the slumber of a child,  
And the dunes with the roses are staying.

And the name of this Isle is the Long Ago,  
And we bury our treasure there;  
There are legends of beauty and looms of snow;  
There are legends of life, but we bury them there,  
There are tricks and truces of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer;  
There's a late unwearied, and a harp without strings,  
There are broken words and pieces of lines,  
And the garments that *also* used to wear.

There are lands that wave when the fairy shore  
By the hands is lifted in air;  
And we sometimes hear, through the turbulent roar,  
Sweet voices we hear, through the turbulent roar,  
When the wind down the river is fair.

Oh! remembered for aye be the blessed Isle,  
All the day of life until night—  
When the evening comes with its beautiful smile,  
And our eyes are closed to slumber in night,  
May that "greenwood" of souls be in sight.

## SPIRITUALISM AND HEALTH.

—We are much obliged to our kind friend of Lorain County, Ohio, for sending us the Morning Leader, as we wish not only to call attention to the "reward" offered—but to stimulate inquiry in the same department of investigation. The influence of religion on the mind, can not be other than good when faith is in harmony with reason, and mirth and social intercourse clears the Spirit of all misgiving as to the propriety of living a cheerful and happy life. Still we have among us what passes with many for Religion, the influence of which cannot be in the nature of things either good or healthy. If any one doubts this, we would suggest the propriety to such an one, of reading Dr. Brigham's book, "The Influence of Religion on the Health," as an introduction to some general observations, made in person, in the Churches of our City, or any city or town in the United States.

We have not the room now, to say what we have in mind upon the subject, and mention it only to introduce the following as it is very significant.—We are much obliged to J. F. Keeler for calling attention to the subject in this way, and hope it may have the desired effect in awakening observation and investigation, so that we may know what Spiritualism is doing for the body's health, as well as the Spirit's consolation.

We owe this to ourselves as a family, considering the number of times it has been intimated and as-

serted by the follies, the Lunatic and Insane Asylums, by our "fillies," "absurdities," and "fooleries." We hope the friends will favor us with such "facts" as they may know, giving name and date, that there may be no mistake, and no possibility of "hoax."

We invite these facts, not because we think of writing for the "reward," but because we wish to do our duty to Spiritualism by vindicating it from all false issues, beside which, it is due the SCIENCE OF HEALTH, that the hygiene of Spiritualism should be known to society.

Without further preface we give the following, which will explain itself.

SPIRITUALISM—\$25 REWARD.—The undersigned will pay the sum of twenty-five dollars to the person sending him a written statement of the most important fact or facts tending to show the effects of the doctrines and practices of modern "Spiritualism," so-called, upon the health and happiness of the human family.

The statements must give the names and residence of the persons affected injuriously or otherwise, and the names and address of one, two or more respectable persons in the neighborhood, as references, and they must mention,

1st, The effects produced on the health, mental or physical, of the persons practicing or affected by the "science."

2d, The effects produced on their family relations; or,

3d, The effects on society or neighborhood, in which they reside, or on all these points, if practicable.

Lastly, They must be just lengthy enough to give a clear understanding of the facts stated, without a particle of commenting or theorizing. It is understood that the subscriber is to have and to publish all such statements sent him, as many as he thinks proper, and send copies to the communicants.

The above sum will be awarded by a committee of distinguished persons, whose names will be given at the time.

Newspapers favorable to the enterprise are requested to give this an insertion, and will be entitled to copies.

Cleveland, Sept. 14. J. F. KEELER.

We give place to the following, believing there is "some philosophy" in it, which we think should be tested. From observation, we know there is more in mental impressions than is dreamed of, in the popular theories of disease and cure. If it is a fact that seven-tenths of our population are suffering more or less from consumption, surely any suggestion that will help to relieve the sufferer will be most acceptable.

We design to call attention to this subject before long, as we have some facts, we think, worth knowing. All facts relating to Spiritual and mental influences on health will be most acceptable at this office.

[From the Cedar Valley Times.]

DISEASE CURIED BY MENTAL IMPRESSION.—I have just received the enclosed from a friend residing east, and in whom I have the fullest confidence, as a person of unbounded veracity and not likely to be deceived in such matters. The person to whom I allude was acquainted with the individual alluded to before.

It seems to me quite rational that consumption will yet be made to yield to some power enshrined on earth, but behind what throne it now hides itself is what many poor sufferers would rejoice to know. The philosophy set forth in this article may have soundness in it, and it will do no harm, at least, for consumption to test its merits. The following are the circumstances of a case.

"You speak of coughing considerably. Let me suggest to you the query whether this is not unnecessary and injurious. I have long been satisfied from experience and observation, that much of the coughing which precedes and attends consumption is voluntary. Several years ago I boarded with a man who was in the incipient stages of consumption. I slept in a chamber over his bedroom, and was obliged to hear him cough continually and distressingly. I endured the annoyance night after night, till I was led to reflect whether something could not be done to stop it. I watched the sound which the man made, and observed that he evidently made a voluntary effort to cough. After this I made experiments upon myself, from coughing, sneezing, gasping, &c., in case of the strongest propensity to these acts by a strenuous effort of the will. Then I reflected that coughing must be injurious and irritating to the delicate organs that are concerned in it, especially when they are in a diseased state. What can be worse for ulcerated bronchia or lungs, than the violent retchings of cough? A sore on any part of the body, if it is continually kept open by violent usage, or made raw again by contusion just when it is healing, (and of course begins to itch,) will grow worse and worse, and end in death. Certainly, then, a sore on the lungs may be expected to terminate fatally, if it is constantly irritated, and never suffered to heal; and this, it seems to me, is just what coughing does for it. On the strength of such considerations as these, I made bold to ask the man if he could not stop coughing. He answered no. I told him what I thought about it, as above. He agreed to make a trial, and on doing so, he found his surprise, that he could suppress his cough almost entirely. The power of his will over it increased as he exercised it, and in a few days he was mostly rid of the disposition to cough. His health, at the same time, evidently improved; and when we last saw him, he was in strong hopes of getting out of death's hands."

This occurred eighteen years ago, and the man comes now not an active business man, avowing that he has not had a sick day since."

If this be a faithful report, it ought to be known, and I therefore enclose it to you for publication. The public pay by far too little attention to the laws of health, trusting to luck for health, and to physicians to cure. This is all wrong. Every person ought to make himself acquainted with the laws that govern the human system as well as the general structure of that system. If such was the case, much expense occasioned by sickness would be obviated. A neatly dressed, cheerful person is not as likely to be the subject of disease as one who pays no attention to cleanliness, and allows himself to look upon the dark side of everything that meets him in life. Then let me say to all wishing health, learn the structure of the "House you live in," and obey the laws that govern it; wash—be clean—cheerful and well.

K. II.

## THE CHRISTIAN SPIRITUALIST.

It may be gratifying to many of our friends and readers to know how our efforts are received and estimated by our brothers of the press.

We have generally found the editorial brotherhood liberal and tolerant, and not unfrequently courteous and respectful, which reflects much to their honor and magnanimity, when we keep in mind, that few of the fraternity are as yet converts to Spiritualism.

We make a few selections from among the clippings of the past three months, that those who still find it necessary to make contemptuous allusion to the "Rappers," may understand our position and the character of the agents we use in the spread of the cause, unbelievers being the authority. Of course we do not expect all parties to accept either our facts or philosophy at present, because there are many interested reasons why they should not to say nothing about honest conviction or an absurd philosophy; but we do think it is high time a useless opposition gave way to a candid investigation that the facts may be known for their true worth.

Investigation has done this for the Christian Spiritualist, and we wish the faith and philosophy to be more general, as we know the Spirits of men would be happier, their lives better, and their hopes of immortality of a more cheerful and blissful kind. The following will explain themselves without comment.

CHRISTIAN SPIRITUALIST.—This is the title of a

new and handsome weekly paper lately started in New York. It is published by "The Society for the Diffusion of Spiritual Knowledge." The "Spiritualist" knowledge here referred to is that of the "manifestations," but the whole subject is treated by the paper before us in quite a different manner from that of any other "Spiritual" organs with which we are acquainted. The "Society for the Diffusion of Spiritual Knowledge" have adopted a "Charter," the main provisions of which are the following:

"1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.  
2. The defence and protection of believers and inquirers in the freedom of thought and inquiry against all opposition and oppression.  
3. The relief of the suffering, the distressed, and the erring, so far as to enable them to lead upright and pure lives."

Published at 553 Broadway, N. Y., at \$2 00 a year. We shall be happy to place the Spiritualist on our exchange list.—*Genesee Whig.*

THE CHRISTIAN SPIRITUALIST.—We have received several numbers of this paper published in the city of New York. It is an able advocate of the science of Spiritual rapping, and in fact deals more candidly with the subject of which it purports to be the organ than any publication we have ever read. We must confess we have no confidence in the reality of this thing—we look upon Spiritual rapping as it is represented by its advocates, as a great humbug; yet we must admit that there are a number of eminent men who advocate its reality, and many incidents are produced that are undeniably true. We have read the productions of the friends of this science with every degree of interest and judge accordingly.

The Christian Spiritualist is published weekly at \$2 00 per year, and we would advise those who may be desirous of information upon the subject to at once subscribe for this paper.—*Ala. Sentinel.*

THE CHRISTIAN SPIRITUALIST.—If any one wishes to know what able writers can say on the subject of Spiritual communications, we commend them to this handsome and ably conducted weekly. It is published in New York, at \$2 00 per year, and we know of no paper, advocating that idea, which is its equal in point of talent.—*Journalville Free Press.*

THE CHRISTIAN SPIRITUALIST, has been belabored; or at least has had its original head replaced by one much more tasty and appropriate. It is now without doubt, one of the most beautiful sheets in the world; and however erroneous in its tenets, possesses a degree of candor and moderation which will inevitably win for it a welcome home in the family circle.—*Jonathan's Erie Co., N. Y.*

"CHRISTIAN SPIRITUALIST," is the name of a new paper lately started in New York, and is intended to advocate the cause of Spiritualism, and is an excellent publication of its character. All who believe in Spiritualism, Tappings, &c., and "Writing" should subscribe for this paper. We have no doubt, if the publisher had an agent here, that he would get many subscribers, as Spiritualism is still on the rise in this place.—*The Stearns Commercial.*

Spiritualism, which was known but recently as a cult of blind credulity in mysterious rappings, table tipping, &c., has more lately assumed greater importance and counts its converts and advocates by thousands. Several journals published at the North and West are the organs of the new faith, only one of which, the "CHRISTIAN SPIRITUALIST," we have had an opportunity to examine, and we must candidly acknowledge, without hazarding an opinion as to the truth of the mysteries it proclaims, that it is admirably conducted, and contains some of the best metaphysical and logical articles we ever read.—*Norfolk Daily News.*

THE CHRISTIAN SPIRITUALIST, is the title of a new weekly paper published in New York by the Society for the Diffusion of Spiritual Knowledge, 553 Broadway. It is conducted with ability, fairness and evident sincerity.—*Vates County Whig.*

SPIRITUAL PAPER.—We have received the first number of the "Christian Spiritualist," a new journal published in New York, and devoted to the investigation of the astonishing phenomena, that have lately attracted so much attention. It is well edited and contains a variety of interesting and novel information. We place it on our exchange list with much pleasure.—*Daily News, Norfolk, Va.*

THE CHRISTIAN SPIRITUALIST is the title of a new paper just commenced in New York by the "Society for the Diffusion of Spiritual Knowledge." The number before us is handsomely printed and filled with original matter. We comply with the publisher's request and place it on our exchange list. Terms of the paper \$2 per annum.—*Erie.*

THE CHRISTIAN SPIRITUALIST.—Vol. 1, No. 1, of a beautiful sheet with the above title has reached us. As the reader will infer, it is devoted to the much agitated subject of Spiritual Manifestations. It is published by a Society in New York, established for the advancement and cultivation of Spiritual science, and is ably conducted, and beautifully printed. It differs in many important particulars from the *Telegraph*, and we should judge, is destined to fill a more important place in the affections of the people. We shall see.

TERMS.—Two dollars per annum.—*Norfolk River Pilot.*

THE CHRISTIAN SPIRITUALIST is the title of a new paper which we have received from New York. It appears to be published by "The Society for the Diffusion of Spiritual Knowledge," whose office is at 553 Broadway, New York. Its Spiritualism is of the modern and progressive school, which believes in the possibility of Spiritual intercourse and inspiration as much in the present as in any past age. One feature of the paper we like. Instead of attempting to teach dogmatically, under the authority of great names, either in this world or the other, its conductor leave the reader to judge for himself of the goodness and value of all ideas which are put forth. The paper is large and beautifully printed, and is to be furnished at \$2 a year.—*Ex.*

[From the Buffalo Democrat.]

## SLANG.

We confess to an intense horror of slang and cant phrases. The use of this species of language appears to us, in some sort, a sinning against light. With the pure well of English undefiled at hand, and no water rate to pay, it is a mystery to us why educated people will insist upon puddling in the muddy pools of a perverted vocabulary. Time was when this vile substitute for a language, copious, expressive and fluent, was the especial property of the vulgar and uneducated—those who either knew no better, or did not care to—but that day has passed; we now hear phrases that were nurtured in the slums and stables, quite domiciled in the parlor. Even our ladies receive and entertain the filthy strangers, and we hear expressions fall from their delicate lips, that were born in obscene purloons of low night cellars, and form the standard vocabulary of such as frequent there.—With men, however, the practice of resorting to slang has grown into so great an evil, as to leave doubt whether the mother tongue is not in danger of actually becoming obsolete, forgotten, and those who fondly cling to it in conversation and composition, of being behind the age, and forced to call in an interpreter to aid them in their intercourse with others. Pierce Egan's "Dictionary of Flash Terms" a recondite work, heretofore rarely seen, except in the hands of prize-fighters and watch-stuffers, will soon replace Walker and Johnson, and be a part of a necessary library. Webster, either from an innate taste for the idiom, or forcing a speedy change in that direction, has provided us with a considerable number of slang and cant words, in his quarto contribution to the injury of our language.

Few persons who consent to use this language are aware how the habit grows upon them, and many a one who would revolt at the idea of consorting with blackguards, does not hesitate at using their conversational jargon. No one nowadays understands a subject; he is "posted up," if a story is untrue; it is "over the left." We acquiesce in a proposition by remarking, "that's so,"

and add impressiveness to a relation of fact by the term "it's nothing shorter." If I ask Jones whether Smith left for New York, he replies, "well he did," and if I escape to affix "hoss," I esteem myself fortunate. A person is not said to be rich—"he has a pocket full of rocks," if something be too dear for purchase, "it sizes his pile," and an invitation to dance is prefixed "go lemons!" We might extend the list to almost any length, but it would be to perpetuate the evil, and we forbear.—If men and women only comprehend the injury they are doing themselves, and more especially their children by this tampering with the vernacular, and neglect of its capabilities, they would set a guard upon their tongues, and cease to speak the language of vulgarisms. Let any person take the trouble to notice, in the course of a day's business how many conversations he has with his ordinary acquaintances, that are not interlarded with these odious phrases, and we venture to say that he will be surprised. There is no use denying it—our people are becoming dreadfully slangy, and there is real danger of their forgetting their mother tongue, and finding in another generation or two, such a hopeless compound of jargon in the voice of it as would drive Johnson and Sheridan crazy. Let the newspapers take the matter up by setting the example of leaving out such exquisite diminutives as "gents" and "pants" and such terms of praise as "he is one of 'em," or Capt. Robstay is a "trump," a "regular brick and no mistake," and we shall have some hope of a reformation. With our consent no such barbarianism shall appear in our columns, and we call upon our cotemporaries who hold the fathers of our language in reverence to aid us in rebuking this insult to their memory.

J. SHORRIDGE WILLIAMS.

\*This is what might be called heavenly progress, to distinguish it from other degrees of it, all of which and nothing short of it, brings satisfactions, happiness and felicity to the human mind. The gold hunter, for instance, may for a time, have great satisfaction in contemplating the growth of his pile, and the increase of his wealth. Without this change or progress, he soon sickens with the monotony of a changeless value. When change, increase, or progress ceases, hope of it must supply its place, as food for the soul. Whether this hope be of the satisfaction that increase of gold will soon be an ardently wished for event, or whether it be the hope of deferred happiness in some future state of bliss. Hope is a change of condition for the better, or progress pictured in the mind.

\*Any one who believes in the truth of Bible history, must of course believe, that Spirits can disturb water, (John vi, 4) about the force of (Dan. iii, 25) stop the mouths of lions, (Dan. vi, 22) lead men and women in haste, (Gen. xxi, 33) roll great stones, (Matt. xxvii, 24) take chains of prisoners hands, (Acts xii, 7, xvi, 26) open gates, (Acts v, 19; xii, 10) and carry a man away, (Acts xli, 40) and cannot with any degree of sense or consistency deny their power to tip tables, move them to the time of music, and control the hands, tongues, or brains of mediums, in our day; for he who believes in the immortality of the human soul, cannot consistently disbelieve that the same Spirit mediums (souls) who did those marvellous works in the Bible times, are still alive, and can do similar or even "greater things" (Mark xvi, 17; John xiv, 12) in our time.

\*From October 20th for a time, my address will be "to the care of B. F. Stone & Co., Cincinnati Ohio."

ELIZA J. KENNY, President.

S. B. BUTLER, Secretary.

Boston, Sept. 14, 1854.

## Correspondence.

To the Editor: Will you please give place to the following correspondence, that others, situated as our friends in Georgia, may receive benefit from it. It grew out of some of the very first acts of the Society for the Diffusion of Spiritual Knowledge, as Secretary of which it was that the beneficent advice was given. Let that Society, therefore, have the credit of giving it. Please also publish the enclosed reply.

Sept. 20, 1854.

J. SHORRIDGE WILLIAMS.

LEXINGTON, GA., AUG. 15, 1854.

J. SHORRIDGE WILLIAMS, Esq.

DEAR SIR: We have delayed for sometime communicating with you, (as we should have done from the kindness and courtesy you extended to us) and we now desire to do so, and to express our appreciation of the many marvellous works you have done for us.

After receiving your last communication, we formed a circle, and sat at regular intervals up to the 15th day of June last, when the circle determined to sit regularly twice a week, for the space of three months or longer, and continued to do so until the 30th day of July, when the first manifestations of Spiritual communications were made. We have since then been sitting regularly from twice to three times a week, and have not failed to have very gratifying and satisfactory communications from the Spirits of our deceased friends. Mental questions have been asked and answered promptly; time has been correctly kept to the music on a violin, (scientific music) and at the request of a medium the table *swayed* as intelligibly as if cued with life—and a portion of the time *not* a hand touched it.

The interest and excitement in this community is considerable, and we are looked upon by many as having either adopted this as a mode for humbugging them, or were ourselves deluded or were in close communion with Satan! All of which we allow to pass by as the wide world. We know what we know, and testify to what we have said. We are conscientiously engaged in endeavoring to rescue the subject of Spiritualism from the hands of the charlatans, and to place it in the hands of the people. We have no doubt that the well-being of mortal man, and *not* true, should certainly be known to the world. As regards the word "I" in connection with the word "true," we discard it ourselves, from the strong evidence we have already received through the senses of sight, hearing, and feeling. Those who have not seen and heard the communications made intelligible through the raps of a table, by means of an alphabet, (our mode) are somewhat excusable for incredulity, when they hear argument to offer. These are, for the many deride the subject with neither judgment nor reason.

On one occasion, Mr. Young was influenced to write, and wrote the name of a person, and also the sentence

Since which time no other communication has been made by that means, but messages have been delivered at nearly every meeting, which have borne the evidence in themselves of individuality, as plainly as it could have been done by personal presence.

Thus far we are gratified at the success we have had, and will continue to do so to the end, be that what it may. We see the good of procuring the publications and periodicals upon the subject of Spiritualism. We have several books now, but design subscribing to several newspapers.

Our regular nights of meeting are every Sunday, Wednesday, and Friday.

We should be pleased to hear from you at any and all times.

Yours, &c., J. SHORRIDGE WILLIAMS.

Secretary of Lexington Spiritual Circle.

[REPLY.]

BARNESVILLE, Belmont Co., Ohio, Sept. 5, 1854.

J. F. ROBINSON, Esq., Secretary, &c.

DEAR BROTHER: It was with much gratification that I received your excellent letter of 15th ult., forwarded from Lexington, Ohio. I am glad to hear of the success of your faithful perseverance, & I success to your entire satisfaction. Every one who is looking forward to a prize, must exercise the means of obtaining it in patient perseverance, to be able in the best manner to appreciate it when obtained. When any good falls upon a thoughtful recipient, he is neither in the best position to be benefited by it himself, nor to benefit others by it.

Your circle can now appreciate the new sphere of thought and action into which it has been introduced, and will not be likely to let it die upon its hands, but push on in the line of progress, in which alone any thing can be truly enjoyed. You were patient in obtaining the blessing, and are now better prepared for patient perseverance in progressing with it to the advancement of all souls.

The minds of men are so constituted that they cannot be happy, much less in felicity, except in a state of progress. Monotony is always seen to clog the minds of men, and satiety arises from it. The rational mind of man is open upwards, to read infinity, without being able to assume or grasp the infinite to all of it. This is a rule of unchangeable order, and each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then be reasonably concluded that man may progress forever without reaching the end of progress by becoming infinite.

When it is considered, too, that the moment rationality is acquired, that mind is open to all knowledge, both material and spiritual, human and divine, (Romans i, 20) it may be easily seen that eternal progress is before us, and that we are never to reach the end of our upward flight, and be eternally happy and felicitous in the enjoyment of the newness and freshness of his acquisitions. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a proportion those leaves bear to all leaves, and how small the proportion all leaves bear to every kind of thing in creation, and how small a portion of the whole of all things, and how small a part of one leaf, and that no two leaves are alike, but each and all different from all the rest, it may then



## Poetry.

### THE LORD'S PRAYER.

The following poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews. If any be distressed, and faith would gather some comfort, let him read this into his Father's name.

Our Father,  
For we of hope and help are left bereft  
Except Thou send us, O our Father,  
Who art in heaven.  
Thou showest mercy; therefore for the same  
We praise Thee, O our Father,  
Hallowed be Thy name.  
Of all our miseries cast us the sum;  
Show us Thy joys, and let Thy Kingdom come.  
We mortal men, and all that are born of us,  
Thou dost sustain.  
Thy will be done on earth,  
Thou makest the earth, as well as planets seven,  
Thy name be blessed there.  
As 'tis in heaven,  
Nothing Thou givest us,  
Except Thou give it to us.  
Give us this day,  
Whereof we are in need, what we need to be fed,  
For without Thee we want  
Our daily bread.  
We want, but want no faith, for no day passes  
But we do sin—  
Forgive us our trespasses,  
No man from sinning ever did live,  
Forgive us, Lord, our sins.  
As we forgive those who offend against us;  
We pardon them,  
That trespass against us;  
Forgive us that is past, woe path tread us;  
Direct us always in Thy faith,  
And lead us not into temptation,  
Thou that of all good graces art the giver,  
Suffer us not to wander,  
Us from the fierce assaults of world and devil,  
And flesh, so shalt thou free us  
From all these things.  
With these petitions let both church and laymen,  
With one consent of heart and voice, say—  
Amen.

### THERE'S NO DEARTH OF KINDNESS.

BY CHARLES MARLEY.

There's no dearth of kindness  
In this world of ours;  
We gather thorns for flowers;  
Onward we are hurrying—  
Trampling on the living;  
While we are busy earning  
At the name of "Dearth!"

There's no dearth of kindness  
Or love among mankind,  
But in darkness and gloom  
Hooded hearts grow blind;  
Full of kindness, glowing,  
Soul is shut from soul,  
When they might be nighling  
In one kindred whole!

There's no dearth of kindness  
Tho' it be unspoken,  
From the heart to the heart,  
Rainbow-bridges in token—  
That there be none so blind,  
But have some soul within;  
Yet nursing love unlovely,  
Brightest spirits rank!

There's no dearth of kindness  
In this world of ours;  
We gather thorns for flowers!  
O'er which God's best angels  
Falling from above,  
Life were not worth living,  
Were it not for love.

### TRUST IN GOD, AND PERSEVERE.

Brother, life's morning clouded,  
Has the sun of hope shined,  
Is the earth in darkness shrouded,  
Wouldst thou not be a seer?  
Cheer up, brother, that thy vision  
Look above; see, light is near,  
Soon will come the dawn of day,  
"Trust in God, and persevere."

Brother, life's hope clouded,  
Hast thou sought thy joys in vain?  
Friends proved false when most needed,  
Love rejected when sorely pained,  
Cheer up, brother, there's a blessing  
Waiting for thee never far,  
Soon will come the dawn of day,  
"Trust in God, and persevere."

Brother, all things round are evil,  
With unlovely words, "O strong!"  
Thou hast wronged the earth to believe,  
Thy heart is full of bitterness,  
Cheer up, brother, life's power  
Drive thee near the light of day,  
Soon will come the dawn of day,  
"Trust in God, and persevere."

Brother, life's high throne in heaven,  
Watches every step you take,  
He will see each of your sins,  
Which your love in anger make,  
Cheer up, brother, life's power  
Drive thee near the light of day,  
Soon will come the dawn of day,  
"Trust in God, and persevere."

### HOME.

BY MARY MEYER.

There is a spot of earth supremely blest,  
A dearer spot than that which we call home,  
Where man, creation's tyrant, casts aside  
His sword and sceptre, paganism and pride,  
While in his softened heart he listens to  
The sire's son, the husband's father, friend,  
Here woman's love is kindled to a flame,  
Streets with fresh flowers the narrow way of life,  
In the clear heaven of her delightful eye,  
An angel's smile, that brightens all the day,  
Around her knees domestic duties meet,  
And fondly pleasures look at her feet,  
Where shall that land, that life, that love be found?  
Art thou a man? a patriot? look abroad!  
Oh! thou shalt find, however far thy footsteps roam,  
That land thy country, and that spot thy home.

### CONTINENTAL MONEY.

No par redemption of the continental money was made by Congress. The frequent and large emissions of it soon reduced its value, and eventually destroyed all confidence in it. The first issue took place in 1775, and by the end of 1776 the country had been flooded with \$18,000,000 of it. The whole amount issued during the war was not less than \$400,000,000, but the collections made by the continental government in various ways cancelled from time to time about one-half of it, so that the maximum did not at any period exceed \$200,000,000, nor did it reach that sum until its depreciation had compelled Congress to take it in and re-issue it at forty dollars for one specie. During the first year of its currency it kept nearly at par, but gradually decreased in value, until finally \$1,000 of it was offered for one dollar in specie, when it ceased to be looked upon as of any value at all. It was customary at that day to treat it with the utmost contempt and levity, and workmen would show their disregard for the loss occasioned by its depreciation by pasting it up in their shops, forming head caps of it, &c.

The Continental Congress, at one time, offered to exchange forty dollars of this currency for one, by giving the holders what was called a loan certificate at par; but as these had gone down to eight dollars for one, few were found to avail themselves of the slim inducements which this method presented. When, however, the present constitution was formed, in 1789, all these loan certificates and various other evidences of debt which had been issued to pay the expenses of the war, were funded and immediately rose to par—making fortunes for many. This constituted the public debt, and amounted to \$84,000,000. The statements we have given may seem to show a want of proper regard for its obligations on the part of Congress; but most assuredly the statements of the revolution were disposed to pay as far as they could.

We must recollect that by the terms of the article of confederation, Congress had no power to impose taxes without the consent of the States; that the government had no income from tariff duties, and with an army of thirty or forty thousand men, desperate exertions were necessary to keep the wheels in motion. Soldiers, however much we may praise their patriotism, looked carefully to their pay, and the holders of the loan certificates, who were more than once plainly intimated that appeals to love of country did little good unless they were fortified with metallic arguments. It has been estimated that the loss occasioned by the depreciation of the continental currency only amounted to a tax of one dollar per head upon each inhabitant, annually for six years. If it had been thus equally distributed, it would probably have been no more than they should have paid towards the expenses of the war; but that some should have been involved in financial ruin from its effects, while others were comparatively free, made it unequal and oppressive in its operation.—*N. Y. Sunday Times.*

## MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Symplics, Correspondences, Necromancy, &c., &c.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

### FIFTH DIALOGUE.

#### COMPACTS.

I had another time, the occasion to speak on this subject with an honorable merchant of Niort. Directed in a similar way by a lucid, to seek a treasure under the guidance of a Spirit evoked by the clairvoyant, he was not more fortunate in his results. At the given moment and appointed place, the lucid, magnetizer and spectators, were hoaxed by the most frightful hallucinations. The lucid, himself, was for several hours in a state very much like death. One day as I was giving a session to this gentleman, Adele exclaimed, "Behold! there is a priest by your side?" "Who is he?" asked Mr. B.—Adele gave a description of him full of details, and yet Mr. B.—was, at first, unable to recollect who it was. The priest then told him that he had directed the researches and diggings in which he had been so shamefully mystified. Mr. B.—was deeply affected by this revelation, and so great was the displeasure he had previously expressed, that he jumped back so as to avoid the contact of so unpleasant a companion. The priest resumed: "You know my name very well. I mesmerized your clairvoyant before you knew her yourself; when she was a mere child."

This phrase was repeated by Adele in the Gascon accent in which it had been pronounced. That was enough, and Mr. B.—at once recognized the curate of Amilly—the same who Mr. Ricard speaks of in his "Letters of a Magnetizer." The fact is, that it was really this clergyman who had trained Mr. B.'s clairvoyant. He was known as an excellent physiologist and merry fellow in this world, and in the Spiritual one he had preserved the same tastes, among which was that of mystification. Mr. B.—entered, through the medium Adele, in communication with this man, and received from him many wise advices for the future.

Another person of the same city, sent me a sort of medal, on which very curious cabalistic signs were engraved. Mr. G.—, in his letter, prayed me to consult Adele about their meaning, and I did so at the first opportunity. Adele answered that she did not understand anything about my questions; that I should explain myself otherwise. I thought it would be better to tell her to call for the apparition of the person to whom that medal had belonged. The clairvoyant said she saw an old man, with white and curly hair, dressed in an ancient fashion, and most venerable looking. I prayed Adele to give me a description of him with full particulars, which I sent to Mr. G.—I accompanied this description with all the data I was able to obtain. The correspondence you see here, was the result of this despatch. Mr. G.—asked me to address a great quantity of questions to this Spirit, whom Adele said to be in the other world for many years. The answers we obtained presented the most astonishing revelations; but I am, unfortunately not permitted to publish them here. After a great many researches about the person this Spirit might have been, Mr. G.—at last met with an old priest, who said he recognized perfectly well the person to whom applied the description given by Adele; it was a landholder in a neighboring village, and Mr. G.—remembered he had been his tenant some twenty years before. The deceased having been questioned about the reasons which had induced him to lose this medal, the Spirit answered, "That he did not think there was any danger of losing it in the house where Mr. G.—had found it; but that this gentleman ought to have given it back. But yet, that since he had it now, he might keep it and take care of it, for if he should lose it once more, he would never find it again, as he had once done." To this warning Mr. G.—answered, that it was true he had abandoned some years before to a numismatologist, and that he did not know by what chance it came back into his hands.

The medal was made up of the alloy of several metals, and bore signs which had been suggested to the society of which the deceased was a member. By this same society had been frequented, too, by Spirits desirous to study hermetics and magic. A cabalistic circle had been formed, and a Spirit of light had appeared to all its members, &c., &c. The group to which the deceased belonged, was only a branch of a numerous association, the centre of which was in Paris; there were engraved these portraits which were given to the members as a sort of talisman. In the numerous revelations they received, we could never obtain the name of any of these members; we only knew that of the deceased, through the priest who had been acquainted with him, that was all. I relate this story to show that in every age men have been interested in the question with which we are now occupied; and that, if there were circles interested to enter into communication with evil Spirits—there were others, too, whose object was just the reverse.

I might multiply indefinitely these quotations, and thus prove to you the possibility of these compacts; but I prefer to close this chapter by the description of a cabalistic circle, as it is given in the "Treatises."

The cabalistic circle may be drawn in any apartment, either with chalk or charcoal; when this is done outside, a stick or a knife may be used. The circle must be wide enough to enclose all the persons who desire to make the experiment, but one must act for the whole company; this person then says the following simple words: "In the name of God, the sole creator of the earth and heavens, we enclose ourselves in this circle under His divine protection, and that of the Spirits in whom we have faith." (Those Spirits must then be named.) "We entrust to them our guard, that no ill may be done to the Spirits with whom we wish to be in communication." On the four interior corners of the circle are then written the names of these Spirits. Finally, every member takes his place in the figure. An absolute silence must be observed—the president of the circle, and the lucid if there be any, have the direction of the ceremony. Calmness is a guarantee of courage, and prepares the mind to the desired vision. These particulars will, I hope, supply all further researches you might make in the libraries, for they are the abstract of everything that has been written on the subject.

John.—I have heard of a little book of M. Lénain, which is said to be necessary in these operations, the know the name of the genii that preside over the hours and the days.

ALBERT.—These genii number 72, according to the author you spoke of; and of these 72 genii, M. Lénain could not see one during a fortnight he spent in a garret for that object; he saw only the stars when visible. This fact was asserted to me

by Abbot M.—, who knew very intimately this author, and often heard him confess this failure of his experiment.

John.—Are these all the desired conditions?

ALBERT.—Yes, as far as the circles are concerned; but there are other preparations worthy of the subject.

1st. As the adepts do not generally call for Spirits of light, but rather for those of darkness, the moment of their meeting must be carefully and scrupulously selected, and this is midnight.

2d. We must remember that these Spirits have no guilt palaces, but that their abodes are covered with the blackest clouds; and that, instead of brilliant angels, they are attended by hideous bats.—We must, therefore, seek for them in the midst of storms; in the deep caves, the ruins, and in the forest.

3d. As they never grant their assistance but for leading us toward some precipice, we must always be on our guard with them.

As the most dreary forest is the place of their predilection, the most solitary corner must be selected; if any crime has been committed there, that spot is to be preferred—such remembrance eminently favorable to the emotion which is so necessary in these experiments. This place once found out, the circle I spoke of is drawn, after having previously brought the following indispensable objects: 1, matches; 2, charcoal; 3, some sulphur;—some perfumery, as hemp, flowers, resin, &c. But when good Spirits are evoked, then incense, myrrh, and benzoin, must be made use of; a piece of virgin parchment is also necessary if a compact is desired. As for the dress, it generally consists of a long and ample gown of black stuff, a knotted white or red cord, a pointed hat on which shall be painted a death's head and cross bones.

The circle being drawn, some light wood is kindled in the middle of it, and in this fire is thrown a small quantity of sulphur. In the meanwhile the Spirit is evoked; but it is very seldom that he appears at the first call, and the evocation is made once more; the fire is stirred and some perfumes thrown upon it, the Spirit's name being at the same time pronounced. Should he not appear upon this second appeal, a third should be made with summons, and more perfumes should be thrown into the fire. If no Spirit should answer even this call, there is nothing to hope for that night, and the best thing to do is to go gently to bed.

If, on the contrary, the Spirit appears with hostile demonstrations, he must be ordered to be more calm; then the object of the conjuration is to be discussed. But it is prudent never to go out of the circle, nor let him come into it. Whenever a contract is to be written, it is presented on a parchment which must be thrown out of the circle, in order to have it signed by the Spirit. He does the same thing with you; he throws his deeds into your circle to receive your signature. The whole thing is done with the most polite forms of the diabolical world. No one keeps his word better than the devil; but, of course, he requires reciprocation.

John.—These details are smelling of hellish regions! Do you believe in the possibility of such things?

ALBERT.—This circle is prescribed in all the treatises on magic; and I believe with all those who do not consider a Spiritual manifestation as impossible. You recollect what Andrew Jackson Davis wrote on this subject, and the abstract I published in my "Spiritualist and Magnetic Encyclopedia."

John.—All our peasants have great faith in these compacts; but I thought it was mere credulity on their part.

ALBERT.—So do I; but to admit that these facts are possible, is to admit that they are real; and their reality leads us beyond any limit. But these facts cannot be without the assistance of the following preparations. 1st. The habits of the body are entirely changed. 2d. The soul is, on the contrary, prepared to enter into communication with the world of dreams, which is the true world of Spirits. 3d. The solitude of the place. 4th. A total absence of light electricity in the atmosphere at that time. 5th. The darkness of the night together with the motion of trees, which determines that of the senses. An efficacious accessory might, perhaps, be found in the cries of the owl—whose cry is eminently electro-Spiritual, and the foreboding of the evoked Spirits' arrival.

Whoever has studied the different states undergone by the human mind at the different hours of the day, cannot doubt the truth of my assertion. A restless emotion takes hold of the most courageous, and this emotion is communicated from one to another, so as to form a sympathetic panic.—The stupefying odor of the charcoal, the intoxicating one of the hemp, the appeal repeated by the hundred echoes of the desert, soon produce the desired effect, and the eye is illumined by the Ser's light. It is then that the scene becomes serious and increases the danger. To resist such a trial, a man must not be a weak-nerved one. My opinion is, therefore, that the assertion of the books on magic are not impossible, and I would advise no one to control them. More or less ceremony, more or less terrible a name given to the Spirits, do not change the nature of this art, which may be simplified at will. I made you acquainted with the labors of the greatest magi that ever existed; you may select among them the four Spirits you want for the experiment.

The reality of these compacts is now-a-days proved out of a doubt, by the revelations of mesmerism. All the formalities I spoke of are not necessary to be attacked by a shower of stones; by means of a direct evoking, or of a clairvoyant, we can now enter into communication with whomsoever Spirit we may choose, and get from him all the information we may wish. What more could we want? If good Spirits cannot satisfy our desires, bad ones will still be less able to do more.—Better to remain in the right path.

Should any one still doubt the possibility of communicating with disembodied Spirits, it would become necessary to reject all the manifestations which take place in every part of the world, but more especially in America and Germany; it would likewise be necessary to deny all the communications I have myself obtained during the last ten years. But let us now examine another question.

### TALISMANS.

ALBERT.—Talismans have played an important part in antiquity, as containing a magical power. Should we look for their origin, we would go back beyond the age of Moses; but we shall confine ourselves to this magician Legislator, with his rod in his hands—true talisman with which he strikes the rocks to cause them to yield water—we shall see him opening the seas, and creating a passage for his army; we shall see him vying with Aaron for the superiority of his magical power, &c., &c.

A mixture of Hermetism, Paganism and Magism, Catholicity has preserved the use of talismans, as we may see, in its amulets made up of the bones of some saint, or the true cross-wood, in its scapu-

lars, medals, rings, blessed waters, &c., &c., &c.—All these things are supposed to be endowed with the properties of real talismans, and to protect the person who wears them. We see the Catholics use in their exorcisms many sort of talismans, as the wafer, the chalice-cover, the stole, the blessed water, to conjure and exorcise the evil Spirits. We have now to examine whether these practices are pure humbugs, or contain more or less real virtue. My opinion is that there are both humbug and real talismans. To believe, the eye must see; the person who throws a charm or a spell, seems always more powerful than his victim. Let another man come and pretend he possesses a power superior to that of the sorcerer; let him offer his protection to the person who is possessed; this one will at once accept it, and believe he is saved; and it will not be a delusion, for I know not of any power equal to that which fears nothing. Now let us suppose that this protection gives to his favorite an object, whatever it may be, and adds the following words: "Keep this object upon you, and should any one menace you, it will be enough to have recourse to this talisman; it will at once paralyze your enemy's action; for it contains the whole of my power and knowledge, and these are greater than those of any other living man. They will, therefore, always annihilate their machinations."

The thought and power of this man will then increase in direct ratio with his faith in the said talisman; from this sentiment he will derive a calmness and a moral power which he did not previously possess. Hence the action of this talisman, considered simply at this point of view; but in a Spiritual aspect, it doubles its power by that which is attributed to its source.

Magnetism has no talismans properly speaking; but it makes use of rings and other magnetized objects, to which we ascribe a great power. It is thus that we excite and produce in our clairvoyant whatever kind of thought we please; from the results we obtain, we must logically conclude that the old faith in talismans was not so void of truth as some would make us believe. How many mesmerizers surround their lucids with a sort of fluid atmosphere to protect them against any foreign influence? Is not this this practice a form of the sorcerer's circle, or magi's talisman? How many observations could we make on this subject, if we were to study it in all its aspects? But those who know the magnetic power of man in its physical and Spiritual manifestations, will sufficiently understand our idea.

[To be continued.]

### BUSINESS ENDURANCE.

Men of genius without endurance cannot succeed. Men who start in one kind of business may find it impossible to continue therein all their days. Ill health may demand a change. New and wider fields of enterprise and success may be opened to them; new elements of character may be developed. Men may have a positive distaste for some pursuits, and success may demand a change. None of these cases fall within a general rule. Men may have rare talents, but if they are "everything by turns, and nothing long," they must not expect to prosper. No form of business is free from vexations; each man knows the spot on which his own business chafes; but he cannot know how much his own nature might suffer. It is said that a Yankee can splice a rope in many different ways; an English sailor knows but one method, but in that method he does his work well. Life is not long enough to be really master of but one pursuit.

The history of eminent men in all professions and callings proves this. The great statesman, Daniel Webster, was a great lawyer. His boyhood was marked only by uncommon industry; as a speaker he did not excel in early life. With great deliberation he selected the law as his profession, nor could he be deterred from his chosen pursuit. While a poor student, not the tempting prize of fifteen hundred dollars a year as clerk of the courts, then a large sum, gained with great difficulty for him by the zeal and influence of his father, could turn him from the mark he had set before him; and his great eulogist, the Attorney General of Massachusetts, is another marked illustration of resolute endurance and indomitable industry—life-long—centering him in one profession, and making him one of the chief ornaments of that profession, if not his heart, in the United States.

Our late distinguished ambassador at the Court of St. James, Hon. Abbott Lawrence, whose donations large as the sea, can recall the time when he had his profession to select, and the first dollar of his splendid fortune to earn. He chose deliberately; he pursued that occupation with integrity and endurance, through dark days and trying seasons, and the result is before the world.—This case affords an apt illustration of the proverb of the wise man, that a man "diligent in his business shall stand before kings, and not before mean men."

The late John Jacob Astor, as he left his native Germany, paused beneath a Linden-tree, not far from the line that separated his native land from another, and made three resolutions which he intended should guide him through life: "He would be honest. 2d. He would be industrious. 3d. He would never gamble." He was on foot; his wealth was in a small bundle that swung from a small stick laid on his shoulder. The world was before him. He was able to carry them out. His success is the best commendation.

Stephen Girard, at the age of 21 years, was in quite moderate circumstances, being the captain of a small coasting vessel on the Delaware, and part owner of the same. No trait in his character was more marked than his endurance, and this element gave him a fortune. All men who have succeeded well in life, have been men of high resolve and endurance. The famed William Pitt was in early life fond of gaming, the passion increased with his years; he knew that he must at once master the game, or he would be ruined. He was a man of great resolution, and he would not give up. He played at a game of hazard. He could keep it. His subsequent eminence was the fruit of that power. William Willmerforce, in his earlier days, like most young men of his rank and age, loved the excitement of places of hazard. He was one night persuaded to keep the faro-bank. He saw the ruin of the vice of gaming as he never saw it before; he was appalled with what he beheld. Sitting amid gaming ruin and despair, he drew the conclusion that he would never again enter a gaming-house. He changed his company with the change of his conduct, and subsequently became one of the most distinguished Englishmen of his age.

Dr. Samuel Johnson was once requested to drink a glass of wine with a friend; the Doctor proposed tea. "But drink a little wine," said his host. "I cannot," was the reply. "I know abstinence—I know excess; but I know no medium—long since I resolved, as I could not drink a little wine, I could drink none at all." A man who could thus support his resolution was a man of great endurance, and that element is well displayed in this incident, as in the compilation of his great work.

When Richard Brinsley Sheridan made his first speech in Parliament, it was regarded on all hands as a most mortifying failure. His friends urged him to abandon a parliamentary career, and enter upon some field better suited to his ability. "No," said Sheridan—"no, it is in me and it shall come out." And it did, and he became one of the most splendid orators of his age.

Loyola, the founder of the order of Jesuits, the conqueror, the man of gallantry and dissipation, obtained such mastery over himself by labor and endurance, that, to illustrate the fact, he stood several hours, apparently unmoved, in a pond of ice and muddy water, up to his chin.

murderous fire of the French; column after column fell, while not a gun was discharged on their part. One sudden word of command ran along the line as thousands fell—"File up! file up!" "Not yet—not yet!" was the Iron Duke's reply to earnest requests made to charge and fight the foe. At length the time of action came. The charge was given and victory perched on the standard of England.—*London Merchant Magazine.*

### OLYMPIAS, THE MOTHER OF ALEXANDER THE GREAT.

A HEBREWICAL TRADITION, COMPILED FROM THE TALMUD.

After the death of Alexander the Great, in Babylon, one of his generals brought a letter to Olympias, the contents of which were as follows:

"ALPHA, I send thee my mother's final greeting! In this writing I reveal the secret of my death. I wish and hope that thou wilt not, as the custom of mothers, break forth in loud and bitter lamentations. Weep not! Mourn not! I was, indeed, a great prince; but thou knowest that everything passeth away. The greatest empire crumbleth into dust—the mightiest monarch dieth, and his dominion is ended. The tree that to-day spreadeth its strong arms far and wide, may be uprooted by the storm to-morrow. The flame that blazeth with greatest splendor, is soon extinguished. The blooming flower of the morning is withered in the evening, and everything vanisheth like a shadow and a dream!

"If thou wouldst truly honor the name of thy son, then erect a gorgeous palace, adorn it with everything that is precious, and give a banquet to my memory. Invite kings, princes, generals, and every distinguished man; but let it be proclaimed that no one appear at the banquet, who had suffered any wrong; but let every one come with joy and gaiety, for it must be a day of great cheer.

"The mother of Alexander shed not a tear. In compliance with her son's last request, she ordered a place of great dimensions to be erected; she adorned it with gold, variegated pictures and statues, so that it was the most magnificent mansion on earth. When all the preparations had been completed, she invited the kings, princes and the great men of her empire. The day of the festival was drawing nigh. The halls were fragrant with the odor of myrrors and pomegranates, waxen candles burned, and the Queen traversed the rooms of the palace, feeling a sort of inward satisfaction in fulfilling the last will of her son.

Hour after hour passed away, and the sun was already lowering on the horizon, but no guest appeared, and the Queen walked in solitude through the magnificent apartments. At length she called one of the generals, and said:

"Is it thus that the friends of ALEXANDER honor his memory and my command? Has not one appeared?"

"Noble princess," replied the general, "dost thou forget the contents of thy proclamation?—Thou saidst that he only should come, who never suffered or was aggrieved. No one has come, and no one will come, for there is none on this earth free from pain and sorrow."

"O Alexander! Alexander! my son!" cried Olympias, "thy wisdom was as great as thy valor; thy consolation has mitigated my grief; and I have repeated the words of thy son: 'The tree that to-day spreadeth its strong arms far and wide, is uprooted by the storm to-morrow; the flame that blazeth with greatest splendor, is soon extinguished; the sun is darkened by the clouds, and the full moon soon loseth her effulgence; the stars disappear, and princes vanish like a shadow and a dream.' The blossoms of the myrtles and pomegranates breathed fragrance, and the candles burned splendidly; and Olympias, without a tear, left the banquet-hall.

"This well merited tribute to labor is from the New York Mirror.

We have heard among the filers who doat like driftwood on the surface of society, of conspicuous things at those whose heritages is toil. They sneer at the hard and swarthy hand of labor, but they forget that of all that is useful, luxurious or beautiful on this earth, toil has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking suit, all has been wrought out by human hands. Much of it, too, at a painful cost of human hearts, far more sensitive to the real dignity of manhood than the most be-dazzled and perfumed of those scorners of labor.

It is the toil of those hands, the pitiful and laborer, that has reared empires in the old and planted republics in the wilderness of the new world; that has hewn the rock in the quarry, and built the temples and monuments of nations; that has achieved whatever fame belongs to genius, with sculptor's chisel, the painter's pencil, and the poet's pen, that has winged the ocean with white sails and exchanged the produce of every clime; that has measured the circuits of the stars, and planned the lightnings to descend the wires to be the new Mercury of the world.

Labor, why, man of idleness, labor gave you being, rocked your cradle, and gave you panoply in life. Without it, the woven silk and wool on your back, would be in the silk-worm's nest, and in fleeces of the shepherd's fold. For the meaneast thing that ministers to human want, save the air of heaven, man is indebted to toil. It is only the ironies who toil not, who infect the hives of activity like masses of corruption and decay. The lords of the earth—if they would but know it—are the working men, who can build up or cast down at their will, and who can turn the sneer of the "soft-handed," by pointing to their trophies wherever art, science, civilization and humanity are known. Work on! man of toil, thy royalty is yet to be acknowledged, as labor rises towards the highest throne of power. Work on! and in the language of a true poet, be—

"A glorious man, and thy renown shall be  
Done by the winds and water through all time  
While there's a keel to carve it on the sea,  
From clime to clime;  
Or God ordains that idleness is crime!"

GEOLGY AT DISCOUNT.—The geologist, if he be fully in earnest, is far too tired after his day's work, to trouble himself about the aristocratic air of his quarters, and besides generally manages to put his outer man into so uncleanly a condition that a grand hotel would have scruples in taking him in. Professor Sedgwick after a hard morning's work, and a dinner of cold meat, would go to a village inn for a lunch of bread and cheese. When he asked what he had to pay, he was told "fourpence." He could not avoid remarking on the smallness of the charge. "Ah, Sir," said the landlady, "I should ask eightpence to any one else, but I only ask fourpence from you, for I see you have been better days." At another lady stopped by the roadside where he was working, made some inquiries, and gave him a shilling, because his answers were so intelligent for his station. He met the same lady at dinner next day, to her great astonishment. A well known geologist, long Secretary to the Geological Society, was once taken up while at his vacation, and dragged to the Bristol Asylum for an eccentric lunatic. On another occasion, tired, and with his pockets full of day's treasures, he mounted a stage-coach, and fell fast asleep. Waking at his journey's end, he was horrified to find his pockets as empty as when he set out. An old woman who sat beside him, feeling the pocket full of stones, took him for a madman, who had loaded himself more effectually to secure drowning, so slyly picked out the fossils, one by one, from the drowsy philosopher, and tossed them on the roadside.—*Edinb. Journal.*

TOBACCO ON POSTERITY.—The following from the Water Cure Journal, published by Fowler & Wells, of New York, we would commend to the special attention of all slaves to that filthy propensity and practice of using the nasty, stinking, poisonous weed in any shape:

The law of organic transition is now very generally understood. That the offspring must necessarily partake, to a greater or less extent, of the infirmities, mal-formations, and functional imperfections of the parent, is a proposition which all human experience affirms, and to which intelligent minds will assent. The habitual tobacco-user propagates his kind, will inevitably curse his offspring with an organization more or less diseased, and a class of vital functions more or less unbalanced. That parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are constantly seminized

by its influence, must transmit to the child so unfortunate as to be born unto him, the elements of a disordered body and an erratic mind; a deranged condition of organic atoms, which invariably elevates animalism of the future being, at the expense of the moral and intellectual nature. Against this truth let it not be urged that tobacco-users have sometimes comparatively bright and healthy children. So do drunkards. But are they what they would have been, had the parent been exempt from all contaminating vices? If there is an act of criminality which nature stamps with especial abhorrence, and which, as it is that of the parent, who, by marrying his own organization and vitiating his own functions, bequeaths irreparable physical decrepitude and moral degradation, for the inheritance of his children.

ORIGIN OF NEWSPAPERS.—If Israeli in the first volume of his "Curiosities of Literature" gives an interesting account of the origin of newspapers into various countries, he also states that we are indebted to the Italians for the idea of newspapers. The first paper was a Venetian one, and only monthly; but it was merely the newspaper of the government. The title of the Gazzetta was perhaps derived from gazzera, a magpie, or chatterer, or more probably from a furnishing coin, peculiar to the city of Venice, called gazzetta which was the common price of the newspapers. These early newspapers were not allowed by a jealous government to be circulated in printed form, but the Venetian gazette continued to exist after the institution of printing to be distributed in manuscript. In a library at Florence are thirty volumes of Venetian gazettes, all in manuscript.

Mr. George Chalmers states that mankind are indebted to the wisdom of Queen Elizabeth, and the prudence of Burleigh, for the first genuine newspaper. In the British Museum are several newspapers which were printed while the Spanish fleet were in the English Channel, during the year 1588. Popular zeal against the Spanish Armada was inflamed in these early newspapers. Burleigh in order to rouse the national feeling, published an extract of a letter from Madrid, which speaks of putting the English Queen to death, and the instruments of torture on board the Spanish fleet!

These early copies of newspapers are in Roman, not in black letter. They are entitled "The English Mercurie." Periodical papers were first generally used in England during the civil wars, at the period of the Commonwealth.

De Saint Foix, in his curious historical essays, gives the origin of newspapers in France. Renaudot, a physician of Paris, to amuse his patients, wrote a great collection of news; and he, moved by these means that he was more sought after than his more learned brethren. But as he had much leisure and was quite fond of collecting news, he obtained a privilege from the Government, in 1622, to publish each week a summary of the news of various countries, to distribute among his patients. It is almost needless to add that his patrons were soon found in all ranks, and his printed sheets were in greater demand than his written prescriptions.

POOR RICHARD.—If you would know the value of money, go and try to lose some of it; for that goes a borrowing goes a sorrowing, as Poor Richard says; and indeed, so does he that lends to such people, when he goes to get it again. Poor Dick farther advises and says:

"Fond pride of dress is sure a very curse;  
Ere fancy you consult your purse."

And again, "Pride is as loud a beggar as Want, and a great deal more saucy." When you have bought one fine thing, you must buy ten more, for your appearance may be all of a piece; but Poor Dick says, "If you would suppress the first desire, than to satisfy all that follow." And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

"Vessels large may venture more,  
But little boats should keep near shore."

It is, however, a folly soon punished; for, as Poor Richard says, "Pride that dines on vanity, sups on contempt; Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy." And after all, of what use is this pride of appearance, for which